THE WATCHFVLL SHEPHEARD

HIS CARE OVER HIS WHOLE FLOCK, THAT NONE BE LOST NOR WANTING;

IN AN

EXPOSITION ON THE PARABLE OF THE LOST SHEEP: Luk. 15. 1.——8.

By Nehemiah Rogers, Paſtor of *Meſſing* in *Eſſex.*

Behold, I, euen I will both ſearch my Sheepe and ſeeke them out.
As a Shepheard ſeeketh out his flocke in the day that he is amongſt his Sheepe that are ſcattered: So will I ſeeke out my Sheepe, and will deliuer them out of all places where they haue beene ſcattered in the cloudy and darke day, Ezek 34. 11. 12.

LONDON,
Printed by *George Miller* for *Edward Brewſter*, and are to be ſold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1632.

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HIS CARE OVER HIS WHOLE FLOCK, THAT NONE BE LOST NOR WANTING.

IN AN

EXPOSITION ON THE PARABLE OF THE LOST SHEEP: Luke. 15. 1.—8.

TO THE

TRVLY GENEROVS

and Religious Gentleman, M^r. HANAMEELL CHIBORNE of *Meſsing in Eſſex,* Eſquire; ſauing health.

Worthy Sir;

MY Obligation to you, is great, in regard of the kindneſſe receiued from your deceaſed Father, (the means of my free and comfortable entrance into my Charge) A duty (indeed) it was freely to preſent, and to deale faithfully, and vprightly in ſo weighty a truſt; but to ſelect mee from others, a kindneſſe that deſerues acknowledgement: but thoſe gratious endowments which you ſeeme to haue, as hereditary from him, (beſides other perſonall reſpects) binds me to you in a farre greater dutie.

God hath Committed much vnto your truſt; Your Tallents are not ordinary, which were it not, that the world would thinke Partiality did prompt me, I would particularly make mention of; not that you might reade (otherwiſe then to be put in minde of the great account you haue to make at our Maſters Audit,) but to recommend your example to the memory and imitation of Poſterity: But then ſhould I exceed the bounds of an Epiſtle, and write a Volume; yea your wiſedome, and modeſtie, would rather diſlike then admit ſuch praiſe.

Pardon me Sir; as Vertue cannot be ouer-priz'd, no more can ſhe be ouer-prays'd: As God hath giuen you ability to do good, ſo alſo he hath giuen you a heart (which moſt of your meanes, and ranke want) and that in *Ephratah*, *Beth-lehem* to do worthily; the Place of your own birth, and where you haue your lines and lot laid forth. Beleeue it Sir; Non-reſidence is not the peculiar ſin of vs Clergie men, but of the Gentrie too: Who are content to receiue rents and reuenewes from *Ephrata* and *Beth-lehem*, but doe no good there, in gouerning, directing, and good houſe-keeping; ſo that one would think, the plague which God threatned of old, that *many houſes great and faire ſhould bee deſolate and without Inhabitant*, were now effected and made good.

Ruth 4. Verſe 11.

Iſaiah 5.9.

We are happie, and (with all thankefulneſſe to God and you) we acknowledge this our happineſſe in your Reſidencie, whereby the light and luſtre of thoſe beames of grace ſhining in your heart, and appearing in your practiſe, doth notably helpe forward Chriſts kingdome, to the glory of God, and ioy of your friends, and the ſolace of your owne Conſcience (I doubt not) in the end.

Goe on Worthy Sir; be ſtill your ſelfe, let the happie *Imprimis* of your life be ſeconded with many good *Items*; ſo when you come to caſt vp the *Summa totalis*, you ſhall finde it to be euerlaſting happineſſe and ſaluation in God's bleſſed kingdome.

To which, if this, or any other of my labours, may be a meanes to further you one ſtep, I could wiſh euery word were ten, euery line a leafe, and euery leafe a Volume: Beſeeching you to accept the *Dedication* as an euidence of my true affection and vnfeined deſire to further you in your iourney towards that Countrey you ſeeke, for which end neuer ſhall be wanting the prayers and endeauours of

Your ſoules vnworthy Paſtor
and Watchman:

NEHEMIAH ROGERS.

A briefe Recapitulation of the seuerall Doctrines, with their Reasons and Vses, Collected and deduced from each Verse, and more largely handled in this Exposition on the Parable of the lost Sheepe.

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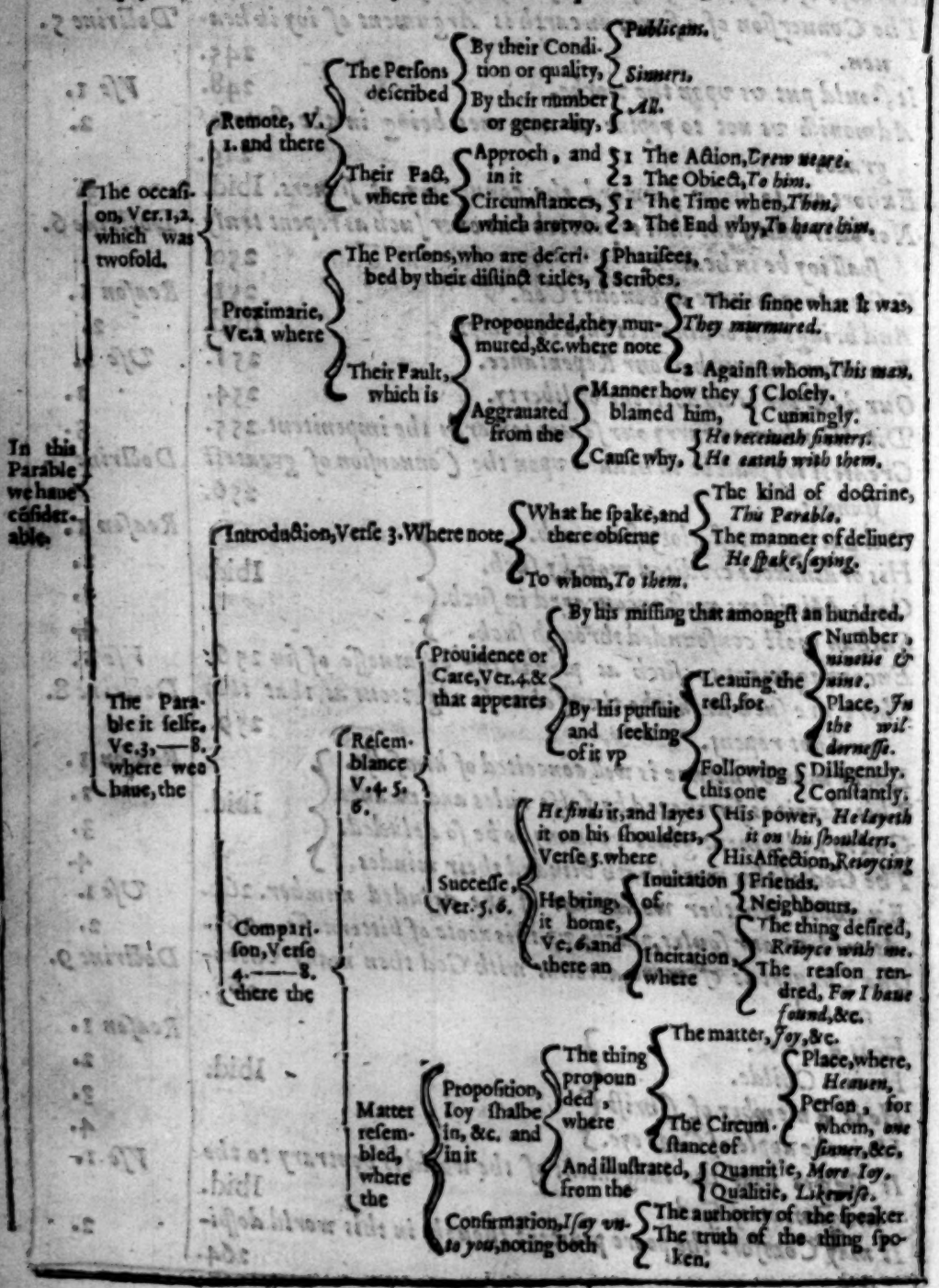
Euery man by nature is well conceited of himselfe.	Ibid.	*Reason* 1.
This deceit is furthered by false rules and meanes.		2.
God in iudgement giues vp many to be so deluded.		3.
The God of this world hath blinded their mindes.		4.
Examine whether we are not of the deluded number.	260.	*Vse* 1.
As we loue our soules, plucke vp this roote of bitternesse.	261.	2.
One Conuert is of more account with God then many vnconuerted.	263.	*Doctrine* 9.
He is a Iewell.	Ibid.	*Reason* 1.
He is a Childe.		2.
He is a member of Christ		3.
He is the apple of Gods eye.		4.
It shewes that the iudgement of the world is contrary to the iudgement of God.	Ibid.	*Vse* 1.
It may Comfort the poore penitent though in this world despised.	264.	2.

A Table Analyticall, shewing the method obserued and followed, in the ensuing Exposition on the Parable of the Lost Sheepe, Luk. 15. 1 —— 8.



AN EXPOSITION OF THE PARABLE OF THE LOST SHEEPE.

LVKE 15. 1. 2.

Then drew neere vnto him all the Publicans and Sinners for to heare him.

And the Phariſees and Scribes murmured ſaying, this man receiueth ſinners and eateth with them.

THE *Sunne*, when it firſt ariſeth (*comming forth as a Bridegroome out of his Chamber*) drawes euery eye vpon it: So the *Sunne of Righteouſneſſe* appearing to the world (*with healing vnder his wings*) allured all with his perfect, and ſhining beauty, (*he being the brightneſſe of his Fathers glory and the expreſſe image of his perſon.*) The powerfull, and ſoule-ſauing doctrine which he did deliuer; together with thoſe admirable miracles, wherewith he did confirme that doctrine, ſo ſpread abroad his fame, As

Pſal. 19. 5.

Mal. 4. 2.

Heb. 1. 3.

 that

that of all ſorts, and from all coaſts, and quarters, they flocked after him by troopes.

Amongſt others, *Publicans* and *Sinners* were his daily and conſtant Auditors. The one ſort hatefull for their *trade*, The other for their *vitious life*. Theſe followed as the *ſicke* doth the *Phyſitian*; Theſe he receiued and conuerſed withall, as the *Phyſitian* doth with the ſicke: No way *Infecting* himſelfe, but euery way *Affecting* to *Effect* their bliſſe.

This is not without the *Phariſees* grudging; who as they looked a ſquint at other of Chriſts actions, ſo at this, And where they ſhould haue admired his *Mercy*, they cauill at his *Holineſſe*. *This man receiueth ſinners and eateth with them.* As if in plaine termes they ſhould haue ſaid *like will to like*. His conuerſing with theſe is Argument ſtrong enough to proue, he is as they are, for all his pretended *Holineſſe* and *Sanctitie*.

The quicke eye of Chriſt did ſoone eſpie whereto the murmure of theſe enuious *Phariſees* did tend. And therefore in the three enſuing *Parables* makes his *Defenſe*. Wherein he doth Firſt, *Excuſe* himſelfe, And *Iuſtifies* his *Practiſe*: Secondly, *Accuſe* thoſe Murmurers, the *Scribes* and *Phariſees*, thoſe ſinfull *Iuſtitiaries*: Thirdly, he *Comforteth* and *Encourageth* his Followers, as we ſhall after ſee in the *Proſecution*.

Diuiſion. In the whole we haue conſiderable; Firſt, the *Occaſion* of the *Parables* propounding; Secondly, the *Parables* themſelues that are propounded.

The *Occaſion*, in the two firſt verſes: And that we finde to be double, Firſt more *Remote*; The comming and Reſorting of ſome ſort of Perſons to Chriſt, and his receiuing them, *verſe* 1.

Secondly, *Proximarie* and more neare; The murmuring and repining of other ſort of Perſons againſt Chriſt, for that his doing, *verſe* 2.

In the former, two things; 1. The *Perſons* who they were: 2. Their *Fact* what it was.

The

The *Persons* comming are described, 1 By their *Condition* or *Quality* [*Publicans, Sinners*] 2. By their *Number* or *Generality* [*All.*]

Their *Fact*; wherein we haue considerable two particulars, 1. Their *Approach*; 2. The *Circumstances* thereof.

The first in those words [*They drew neere vnto him*] where we haue The *Action* [*Drew neere*] And the *Obiect* [*him.*]

The *Circumstances* are two; 1. Of *Time* when [*Then*] 2 And *End* why [*To heare him.*] Thus of the *Occasion* more *Remote*; now for that *more neere, verse* 2.

Wherein we haue considerable; 1. The *Persons*; 2. Their *Fault.*

The *Persons* are described and set forth by their *distinct titles* [*Pharisees and Scribes.*]

Their *Fault*, is First *Propounded* [*They murmured saying, This man, &c.*] where we see both *what they did* [*They murmured*] And against *whom* their murmure was [*This man.*]

Secondly, It is *Aggrauated*; and that both from the *Manner* how they blamed him: And from the *Cause* or *Reason* why.

For the *Manner*; It was both *Close* and *Cunning*: 1 *Close* in that they did but [*Murmure*] 2 *Cunning*, in that it was by *Insinuation* [*This man.*]

The *Cause* why they blamed him was onely this [*He receiueth Sinners, and he eateth with them.*]

And these are the Particulars obseruable in the *Occasion.*

The *Parables* themselues we shall haue limb'd forth when we come to their Particular handling. Let vs now set our selues to a making vp of what wee haue cut out.

Then] The *Circumstance* of *Time* (though not first in our Diuision, yet lying first in the Text) shall first be handled (for I intend to take vp the words in order *Text.*

as the Holy Ghoſt hath layed them downe) and from it we note:

Doctrine. *Opportunities offered for hearing of the Word are to be apprehended.*

Opportunities offered are to be apprehended.

Chriſt was now preaching; and multitudes preſſing and following; All ſeeme glad of ſo faire an occaſion offered, which they readily and gladly lay hold vpon, and embrace, taking *Time* as it were by the *Fore-locke* for [*Then*] *they drew neare*, i.e. at the ſame inſtant of *Time* that Chriſt came to preach, and teach Gods truth.

A duty enioyned vs by Chriſt himſelfe, in the laſt words of the former Chapter, *Luke* 14.35. next and immediately forgoing this our Text, *Let him that hath eares to heare, heare.* Not let him if he pleaſe, as if it were *Permiſſiue*; but let him not dare to neglect hearing: let him take heed how he dares doe otherwiſe. If he haue eares he muſt heare; for God hath not giuen him his eares for nothing. A ſentence often vttered by our Sauiour, and commonly with a *Cry*: For ſo in other places we reade, as *Luke* 8 8. *Ieſus cryed, Let him that hath Eares to heare, heare.* And therefore (ſure) it is a duty of great Importance, elſe he would not haue vttered it with a *Cry*. For whenſoeuer he deliuered any doctrine after ſuch a manner (which was not aboue foure times (beſides this occaſion) in all his life) (that we reade of) he deliuered matter of great *conſequence*. And therefore we may conclude vpon it, it is a duty that concernes vs nearely.

Iohn 7.28. Iohn 11.43. Iohn 12.44. Matth.27.46.

The like hath beene vrged vpon vs in all ages by Gods ſeruants, both *Prophets* and *Apoſtles*, ſtill calling vpon all to heare what the Lord doth ſpeake. Let me put you in minde of one place more for all the reſt, *Heb.3.7. To day, ſaith the Apoſtle, Heare his voice.* And *verſe* 13. *whilſt it is called to day.* Here muſt be no *put-off*, but a preſent laying hold vpon the time and opportunity.

Iſay 1.2.10.& 34.1. Hoſ 4.1.& 5.1. Acts 13.16. Iam.2.5.

True it is, in a generall conſideration the time of the continuance of the meanes, may be ſaid to be the *Day*: For as the *Sun-riſing* begins the day, and ends it, with itt's

ſetting

setting or going downe: So the *day of ſaluation* beginneth and endeth, with the *doctrine of ſaluation.* And thus the day is longer or ſhorter to a Kingdome, Countrey, or particular Congregation, according to the time of the continuance of the Goſpell. God threatneth the Iewes that *the Sun ſhall ſet at noone day* becauſe of their diſobedience and contempt, *Amos* 8.9. and what he meanes by that, *Micah Chap.*3.8. ſhewes when he ſaith: *Night ſhall be vpon you that you ſhall not haue a viſion, and it ſhall be darke vnto you, that you ſhall not diuine, and the Sun ſhall goe downe ouer the Prophets, and the day ſhall be darke ouer them.*

The day of ſaluation beginneth and endeth with the doctrine of ſaluation.

Thus, ſo long as God ſends the *Goſpell* to a people, in the powerfull preaching of it, it is *Day* with them in a large ſenſe: And ſo likewiſe it is *Night* with them when it is remoued. But yet for particular perſons, the time is more ſecret, and it is hard to ſay how long the day may laſt, that God reſerues to himſelfe. Sure it is, that the preſent time is the *Acceptable time*, wherein God offers grace: While God ſtands at the dore and knockes; while he waites, and ſtretcheth forth his hands ready to receiue vs, euen that preſent opportunity is the *Acceptable time*; as Saint *Paul* ſheweth, *Behold now the accepted time, behold now the day of ſaluation*, beating vpon the very τὸ νῦν, the time preſent yea the very inſtant of the time preſent, euen as it were *Now* while I am ſpeaking this: Now how long God may ſtand offering or waiting who is able to determine? therefore the preſent opportunity muſt be taken.

2 Cor.6.2.

The *Reaſons* to confirme the point may be theſe: Firſt, becauſe *All times and ſeaſons are appointed and determined by God*; it is his royall Prerogatiue to allot out *a time for euery action*, which times are vnſearcheable, and not for vs to know further then he doth reueale them to vs. So he hath appointed a ſeaſon for temporall bleſſings, when to beſtow them, as *Raine* and *Fruits of the earth, &c.* So hath he alſo allotted a time for ſpirituall bleſſings, as for our *iuſtification*, and for the teſtification thereof as Saint *Paul* to *Timothy* ſheweth; and ſo for other the like fauours.

*Reaſ.*1. *God hath appointed times.*
Acts 17.26.
Eccleſ.3.1.
Acts 1.7.

Acts 14.17.

Rom.3.26.
1 Tim.2.6.

And amongst other he hath allotted out a time for the manifesting of his will by preaching as *Tit.* 1.3. which times are said to be *Due times* or the *Proper times*, because then being done they are most beautifull and comly, *Eccles.* 3. 11. as *Solomon* also speaketh of *words spoken in season, they are like apples of gold with pictures of silver.* Now then to omit or put of any opportunity offered, God must needes take very ill at our hands; for it argues either a *Contempt* of those blessings, God offers by those meanes, and at that time to bestow vpon vs; or else a *Controlement* of his wisedome; as if he saw not farre enough into the fitnesse of euery season, but we our selues see further, either of which lay's guiltinesse enough vpon the soule.

Reas. 2. The Spirit's liberty to worke.

A second *Reason* may be taken from the free liberty of the *Spirit*, to breath where it listeth, and when it listeth, as our *Saviour* sheweth *Nichodemus* by a similitude, *Iohn* 3.8. *The winde (saith he) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth nor whither it goeth; So is euery one that is borne of the spirit.* Here the worke of the Spirit is compared to the worke of the winde blowing in the ayre: Now looke as no *Creature* hath any power to prescribe the winde his time when it shall begin to blow, or how long it shall continue blowing; but it without checke or controll of any bloweth and stinteth of it owne accord. So is it with the Spirit of grace in the worke of regeneration; It workes as freely: And therefore as the *Mariner* lyeth waiting in the hauen, or coast towne to take the aduantage of the winde; So shouldst thou in all humility attend and waite for a gale from the spirit in the exercises of the word, remembring it is not at thy becke any more then the winde is: When it blowes it blowes suddenly, as it did on them that were gathered together waiting for the blast of it, *Acts* 1.4.14. where see how they lay a good while becalmed, (as it were) yet they still waited till the day of *Pentecost*, and when that was fully come, then vpon a sudden this mighty winde rushed, and filled all the house where

where they were ſitting. Oh beware then of abſenting thy ſelfe (though but once) needleſly, or negligently, leaſt that (once) may be the time of the windes blowing, the ſpirits breathing: And ſo whilſt the whole houſe may be filled; Others there preſent haue a ſhare thereof, thou looſeſt thine for euer. And ſo we fall into a third Reaſon of the point.

Reaſ. 3. *Great danger to looſe an opportunity.* Luke 19.42.43

We ſhould omit no opportunity of hearing offered, in regard of the great danger we may caſt our ſelues into through the neglect. Our *Sauiour* warnes *Ieruſalem* of this, *Oh if thou hadſt knowne euen thou at the leaſt in this thy day thoſe things that belong vnto thy peace, but now they are hid from thine eyes: For the dayes ſhall come vpon thee, &c.* As if he ſhould haue ſaid, this is the time, *ô Ieruſalem*, the accepted time of thy good; if thou wilt take it now God offers it to thee; Oh! that thou didſt know it, that God would open thine eyes to ſee, then mighteſt thou eſcape that miſery, which the not ſeeing of, will certainely bring both vpon thee and thy children: for both muſt periſh. So *Reuel.* 2.21,22. ſhee would not know the day of her viſitation, ſhe neglected the opportunity; therefore God caſts her *into a bed of affliction*, the like might be ſhewed of *Eſau* and the fiue *fooliſh Virgins*, but I forbeare. By theſe that I haue ſpoken of, we ſee the danger of neglect. If theſe times and ſeaſons be hid from the eyes of men, miſery will follow: God will not at another time of our owne chuſing goe along with vs in the worke, but cauſe the euill time to fall ſuddenly vpon vs in iudgement: *Euen as the fiſhes are taken in a net and as birds caught in a ſnare, becauſe (ſaith Solomon) man knowes not his time.* Eccleſ. 9.12.

You know, how that thoſe ſicke perſons that waited at the poole *Bethesda*, if they ſtepped not into the water when the Angel moued it were not healed. Were it with the tydes of Gods grace, as it is with other tydes, which come at a ſet time, it were no great matter to miſſe, for if the morning tyde be paſt we may take the euening, which we certainly expect to come by courſe; but if the tyde of John 5.23.

grace come now, and thou apprehend it not, thou canst not say whether euer in all thy life thou maist see another, or the like offer of grace shal be made to thee againe. *I stand at the dore and knocke (saith Christ) if any man will open then I will come in*; but he doth not say how long he will stand there, or how many knocks he will giue before he leaue off knocking. Surely that man that shall trifle out the acceptable time, and neglect Gods offer of grace, refusing to enter while the dore is set open to him, hath great cause to feare that God will shut the dore against him for euer, euen while it is open to others (as it was against some Iewes, *Esay* 6. 10. *Mat.* 13.14,15.) by casting such a one into a reprobate minde, and into incurable hardnesse of heart: Yea God may sweare and that at the end of that Sermon which thou contemnedst and omittedst, (spying thy seate empty as *Saul* did *Dauid's*) or whereat (if being present) thou wouldst not be wrought vpon, or at some other time when thou little thinkest thereof as he did against the *Iewes* (and that in wrath) that thou shalt neuer enter into his rest. Now the acceptable time is past with thee, and being once past it is vnrecouerable; though thou shouldest liue and that vnder the most powerfull ministery a thousand yeares (as the people of Israel liued long in the wildernesse after God had sworne) yet that meanes shall neuer preuaile with thee, the acceptable time being past, God offers grace no more. Great reason (therefore) to take heed, of putting off opportunities of grace.

Reuel. 3.20.

1 Sam. 20.27.

Vse 1. *Reproofe of such who neglect hearing.*

Hence then, are such to be *Reproued* as omit many a faire opportunity offered, and that through *Negligence*, *Worldlinesse*, or *Contempt*.

1. *Through carelesse negligence.*

Some through *Negligence*, and *Carelesnesse*, omit hearing; They sit still at home, and cry *a Lyon is in the way*; the weather is foule, or iourney long to Church: Nay, though *Manna* falls by their very dores they are loath to be at the paines to step out for it: Such a generation there are euery where to be found; But let such consider:

First,

First, there is a *Curse* hangs ouer the head of all such as doe the worke of the Lord negligently: If thou beest careleſſe of Gods ſeruice and worſhip, needleſly omitting the exerciſes of religion, whenſoeuer they are celebrated in publike Aſſemblies, thou lyeſt vnder Gods wrath, *Numb* 9.13. and wilt be found in the end, to bee a deſpiſer of them, *Heb.* 2.3.

Such lie vnder the curse. Ier 48 9.

Secondly, Conſider how great a God thou depriueſt thy ſelfe of through thy careleſſe neglect: We reade *Iohn* 20.24. that when *Thomas* was away, Chriſt came and ſhewed himſelfe to all the reſt; what euer was the cauſe of his abſence we know not, it might perhaps be weighty; but abſent he was when Chriſt appeared, and ſo depriued of the comfortable preſence of his Lord, and of that grace, which the other *Diſciples* (then met together) had and were confirmed in. Oh what grace and comfort then doſt thou bereaue thy ſelfe of, who art an ordinary neglecter of holy meetings?

They depriue themſelues of a great good.

Thirdly, thou doſt not onely depriue thy ſelfe of much good, but takeſt the ready way to ſtocke thy ſoule with much euill: Reade that parable *Pro.*24 30.31. *I went by the field of the ſloathfull* (*ſaith Solomon*) *And loe it was all growne ouer with thornes, & nettles had couered the face thereof*: that field was not more ouergrowne with weeds and thiſtles, then the thoughts and practiſes of ſuch as are ſpiritually idle with weeds of earthlineſſe and beaſtly ſenſuality, and all becauſe their ſinfull negligence ſuffereth them not to come vnder Gods pruning hooke in the Miniſtery of the Word: And (therefore) as *Solomon* ſpeaketh of the aforeſaid ſluggard and his crop: *I ſaw and conſidered it well, I looked vpon it and receiued inſtruction*, ſo do thou here.

They take the way to ſtore themſelues with euill.

Verſe 32.

Others, through *Worldlineſſe* neglect the opportunity which God doth offer, as we ſee in thoſe who were inuited to the Supper, *Luke* 14.18. the cares of the world did eate out of their hearts, all care of better things: Did not worldly buſineſſe draw them another way they would not

2. *Through worldlineſſe.*

Luke 8.7.

not be abſent, but now that their abſence ſerues for their gaine, they cannot be preſent. Thus it is with many, to whom I would commend theſe conſiderations enſuing:

Such forſake the better part. Luk.10.42.

Firſt, Remember it was the better part that *Mary* choſe while ſhe ſate at the feete of Chriſt to heare his gratious words, for which ſhe had the praiſe, and was by our Sauiour preferred before *Martha*. True it is, that her Loue and Affection vnto Chriſt, moued her to prouide for his entertainment, and that was commendable; neither did Chriſt finde fault with her for it; but in that ſhe incumbred her ſelfe about many things, and ſuffered her care to goe ſo farre in the exceſſe, as that ſhe could not attend vpon ſpirituall duties, there was her fault, through ſuch diſtractions to miſſe the time.

Their gaine will not counteruaile their loſſe.

Secondly, Conſider, whether thy gaine will counteruaile thy loſſe: It may be, thou haſt in that time gotten a groat, a ſhilling, ſay a pound; and it may be loſt thy ſoule, thy heauen, thy God, that might haue beene the acceptable time to thee; the bargaine betwixt God and thy ſoule for the pearle, might haue beene there ſtruck vp; when now, through thy curſed omitting of the opportunity for a little worldly pelfe, God hath turned his backe vpon thee, as vpon a ſwine, and will make offer of it to others who better prize it.

They brand themſelues for prophane perſons. Heb.12.

Thirdly, forget not, that for this preferring of things carnall, and earthly, before ſpirituall, and heauenly; *Eſau* was branded by the Holy Ghoſt for a prophane perſon: While then in thy Iudgement thou thinkeſt the world moſt worthy of thy paines, and by thy conuerſation and practiſe doſt manifeſt thy iudgement: Worldly gaine and profit calls vpon thee to tend thy ſhop, looke vnto thy buſineſſe; while an opportunity is offered thee to heare a Sermon. And this muſt be diſpenſed with to attend vpon that other though but light and triuiall, is it not a ſigne (and that more then probable) thou art prophane?

But you will demand then, if our callings muſt be neglected and euery Sermon that may be heard vpon the weeke dayes reſorted to; Whether we are bound to leaue our worldly buſineſſe, and lay hold vpon thoſe opportunities or elſe prophane?

Queſt.

For Anſwer hereunto; Firſt knowne, that for any man to neglect his particular calling vpon pretence of following Sermons is a diſhonour to God, and a ſcandall to his profeſſion: For true Religion calls vpon vs to be good husbands; to follow our buſineſſe, and prouide for our ſelues and families, that we giue no offence to them that are without; and therefore ſuch courſes ſtand not with the rule of godlineſſe.

Reſp.
We are not to neglect our callings for hearing.
1 Theſ.5.11.12
2 Theſ.3.6.12
1 Tim.5.8.
1 Theſ.11.12.
Gal.6

Secondly, albeit Religion bindes vs to diligence in our Callings, yet it blunts, or takes off the edge of our Affections from earthly things ſo as that we doe not ſo greedily deſire them, nor ſo eagerly purſue them as in former times: It make vs to eſteeme them as the traueller doth a penny in his purſe, or the ſtaffe in his hand, vſefull for his preſent iourney, but his heart is vpon his home: Inſomuch as that it maketh a man ſeemingly careleſſe and forgetfull of other things for ſpirituall, in a carnall mans eye (eſpecially in the time of a mans firſt loue and at his firſt turning and conuerſion) as we ſee in thoſe Diſciples that left ſhip, nets, father, friends, &c. to follow Chriſt: And in thoſe hearers that went not home in three daies, neither did eate meate *i.e.* (as I take it) no ſetled meale, but a bit, or ſnatch, as leyſure ſerued. And in *Mary* who left all to heare Chriſt preach: And in the woman of *Samaria* who flung downe her pitcher or payle which ſhe brought for water; her heart was ſo taken with a Chriſt, and with zeale to make him knowne vnto her neighbours, fearing if ſhe had carryed home water which ſhe came for, Chriſt might haue beene gon before her neighbours came; therefore ſhe wiſely prefers the greater good before the leſſe.

Yet our Affections are not to be too ſharpe ſet vp on our Callings.

Mat.4.20.22.
Mar.8.2.
Luke 10.39.
Iohn 4.28.
Luk.10.39.
Iohn 4.

Thirdly, albeit we are not bound to heare euery Sermon that may be heard vpon the weeke daies, yet we ought to heare

We are to heare ſo often as our neceſſities will permit.

heare so often as our necessities doe require, and as conueniently we may: For looke as vpon the Sabboth so much time of that day may be taken for the prouision of the body, as is *Necessary*; and (as such as grudge at the other will yet grant here) for *Delight* (which is likewise true, prouided it be not carnall, but (as *Latimer* spake in another cause) well hedged and ditched in with *In the Lord.*) So also vpon the weeke daies so much time *Daily* is to be borrowed for the soules prouision, as is necessary for the preseruing the health and soundnesse of it: And (in honestie) some thing might be allowed for *Delight* likewise: Yet let it be as well bounded, and banked in as the former, let it be *In the Lord* and no way any breach of the rule of Gods Word. Hence we reade of the practise of Gods seruants who set some time euery day apart for *Prayer*; And thus daily frequenting of Gods Temple, both to *Preach* and *Heare*; not being ignorant of the absolute necessity of a daily stirring vp, and quickening of Gods graces in themselues, least through the *deceitfulnesse of sinne* and *subtilty of Sathan* and other worldly occasions, their hearts be stollen away from God euen before they be aware. And hence it was that God in the old Law required morning and euening sacrifice, daily to be offered; And enioyned the King himselfe (notwithstanding his great employments) a daily reading in his law.

Dan.6.16. Psal.55.17. Luk 19.47,48. Acts 2.46. Heb.3 13. Exod 39.35. Deut.17.19,20

Such whose callings and conditions will allow it, are to beare more then others.

Fourthly, though all are bound to follow their callings, and worldly businesse, and not to neglect them to runne after euery Sermon that may be heard; yet such as by their conditions and callings haue more leysure and freedome from worldly employments then others, (as Clergie men, Rich men, Vnmarryed men, &c.) are bound to a more frequent hearing of Gods Word then others who haue more necessary businesse, and whose calling, condition, and estate of life will not permit: And those likewise who haue not that liberty, by reason of their charge, and callings, yet they ought to nourish a willing minde within themselues *euen* (as Saint *Paul* speakes in another case)

1 Tim.4.13.15 1 Tim.5.5. Luke 2.37. 1 Cor.7 32.34 2 Cor.8.3.

aboue

aboue their power, esteeming them happy, that enioy that liberty *to watch daily at wisedomes gates, and attend constantly at the posts of her dores*. These things thus explained, and the Question thus answered, I may safely conclude, that *such as thinke the world most worthy of their paines, and manifest their iudgement by their practise in omitting faire opportunities of hearing Gods Word, for things triuiall and light, they haue a brand of Prophanesse vpon their soules.*

Pro 8.33.34. Psal.84.4.

Come we now to a third sort to be reproued, and they are such as neglect through *wilfulnesse* and *contempt*: Preachers are but *Bablers*, and preaching is but talke and babling, yea *foolishnesse* it selfe, why should they attend it.

3. Sort neglect hearing through wilfulnesse. Acts 17.18. 1 Cor.1.21.

Now let such consider: First, in despising it, you despise euen *Christ* himselfe who is the subiect of it: For as it is in the *Sacraments*, to heare; all indignity offered to the *signe* is offered indeed to the *thing* therby *represented* and *signified*: Thus God complaines of the *Iewes* of old; *my people* (saith he) *would not heare my voice, and Israel would none of me*; As if he should haue said, this people do pretend they loue me, and take me for their God, but indeed it is but a pretence, for why then doe they reiect my word.

Those despise Christ. Luke 10.16.

Psal.81.11. Iob 21.14.

Secondly, let that of *Solomon* be remembred; *who so turneth his eare from hearing the law, euen his prayer shall be abominable.* I pray consider it well: you know, there is no duty to which God hath promised a greater blessing, then to Prayer; nor is there any thing wherein a Christian doth more seeme to place his whole contentment, and confidence in the day of trouble, then in that duty; now our contempt of hearing turnes our very prayers into sinne; stops vp Gods eares against all our suites, barres vp heauen gates against vs, so that cry we neuer so earnestly, there will bee no entrance: No comfort can our prayers fetch from heauen in the time of trouble. This God himselfe protesteth, *Pro.* 1.22.24 25. *you haue despised*

Their prayers are abominable. Pro.28.9.

ſed (ſaith he) *all my councell, and would none of my aduice*; why what will follow vpon that may ſome ſay? God telleth vs, *when you cry* (ſaith he) *I will not heare* but *I will laugh at your deſtruction, and mocke when your feare commeth.* You know how God delights in Scripture to be ſtiled *A God gratious and mercifull, ſlow to anger, that delighteth not in the death of a ſinner*, &c. Now that which turnes (as it were) ſo ſweet and gratious a nature, into that extremity, as that he ſhould euen reioyce at mans deſtruction, and take pleaſure in his torment, muſt needs be a ſin, moſt blacke and fearefull.

Exod. 34.

And ſurely, it is a ſin more vile then the breach of any of the precepts of the morall law, by how much *Chriſt* is more excellent then *Moſes*, *Heb.* 12.25. & Chap. 2.2.3. True it is, both *Law* and *Goſpel* are from God, but the *Goſpel* is more immediate, that is the neareſt word of ſaluation. And therefore I ſay the contempt of that hath more blackneſſe in it. I pray let it be conſidered, for we haue many when they ſee the law broken, eſpecially in thoſe precepts wherein humane ſociety is diſturbed, as by theft, murder, adultery, periurie, &c. cry out thereof for the foulenеſſe that is therein, yet the ſame men liue in ſinnes ſo much more foule then theſe, by how much *Chriſt* is more excellent then *Moſes*, while they deſpiſe the Goſpell and preaching thereof and yet ſee it not, neither will they ſee it.

Feareſull iudgements ſuch lie vnder.

Laſtly, let ſuch conſider further, the fearefull iudgements that this ſinne brings with it: There is no threatning, ſo grieuous againſt any ſinne (that againſt the Holy Ghoſt excepted) as is againſt this. *Shake off* (ſaith Chriſt) *the duſt of your feete againſt ſuch as will not receiue you*: the very duſt and durt that the bringers ſhooes haue licked vp by the way, ſhall riſe vp in iudgement againſt all ſuch as contemne the meſſage: Yea, it doth adiudge vs, to a heauier load of plagues then euer was laid on the *Sodomites*, and *Gomorians*, thoſe filthy ſinners; As our *Sauiour* doth auouch with an earneſt aſſeueration. *Verily it ſhall be more*

Matth. 10.14.

Verſe 15.

eaſier

easier for them of the land of Sodome, and Gomorrah in the day of iudgement then for that city. Who is ignorant, who hath not heard as well of their fearefull plagues as hainous sinnes? Fire and brimstone fell vpon them and consumed them euery one, saue righteous *Lot* with his family; the rest as Saint *Peter* saith are condemned already: Oh! what then shall be the condition of those who are subiect to a greater destruction then they? See then the greatnes of thy sinne in the grieuousnesse of thy punishment, and if thou wouldst not be adiudged to the wofullest damnation that euer befell the most notorious sinner in the world; if thou wouldst not be deeper in hell then filthy *Sodomites* and *Gomorreans*; if thou wouldst not see the day wherein thou shalt wish would God I had bene a Turke, a Pagan, yea a *Sodomite* or *Gomorrean* (enuying their happinesse in comparison of thy own torment) beware of despising the preaching of the Gospell any longer. And thus much for the first vse.

A second followes; to *Exhort* vs, and euery of vs, wisely in our places to apprehend all good occasions that God shall offer. Ministers must preach *in season* and *out of season*: not onely vpon such times as are in *season* with our people (as vpon the Sabboth) but when God shall offer an opportunity, though in their conceit it be vnseasonable (as vpon a weeke day;) taking the time while the dore is open. First with one hand, then with the other, lastly (if both our hands be strucke off) with our teeth, let vs defend this little barke of the Church; euery way doing good with tongue, and pen, while the day lasts; night will come. *Vse 2.*

And let people heare, *in euery opportunity*, neglecting not a market, wherein (within the compasse of our callings) some spirituall prouision may be had to keepe house with for afterwards. ἐν παντὶ καιρῷ Ephes. 6. 18.

This indeed we would doe, but we cannot doe as we would; (it may be) you will say; For,

First, we cannot meet with these opportunities you *Ob. 1.*

speake

ſpeake of; Could we meet with them we would gladly entertaine them; but time is wanting.

Reaſ. I rather thinke a *heart* is wanting, then *Time* or *Opportunity*. It is with many of vs in holy duties, as it is with ſome idle vagrant, that comes begging to our dores for ſome reliefe; who to looke vpon are likely enough to worke; bigge bon'd, ſtrong, and able euery way, and yet they want their bread: Reaſon with them, why they worke not, aske the cauſe of that lazie life they follow; they will tell you, they would gladly worke, but they haue none: Offer them worke, and then they haue no tooles: Supply that want, and then they want ſhift; they are not cleane: if you helpe them here, then indeed they haue had a maime and are not able to follow it, ſuch a ſtitch doth take them in their ſide if they ſtirre a little, as that they are faine to lie by it two or three daies after, when indeed the diſeaſe is Idleneſſe; that is it that lyes in their bones: the greateſt maime is in the heart, they haue no ſtomacke to their worke, there is no let elſe. Finde thou but a heart, I dare vndertake thou mighteſt finde opportunities enough; For God will no way be wanting to vs if we be not wanting to our ſelues.

Time is to be redeemed for holy duties. Saint *Paul* implies as much in that exhortation of his, *Epheſ.* 5 15.16. *Coloſ.* 4.5. *Redeeme the time.* As if he ſhould ſay, if you are wiſe and prouident to obſerue time, you may buy a great deale for holy duties, As for example:

From Bed. From our *Bed* we might buy ſome time, which indeed deuoures vp more then God allowes vnto it, or we ſhould giue it, and that of the beſt and fatteſt: For if ſeuen houres ſleepe be long enough for any ſound and healthfull body, (as Experience doth teach) then iudge, how many houres in a weeke, in a moneth, in a yeare, might here be gained; and the body neuer the leſſe refreſhed, nor ſtrength impaired.

From Board. From thy *Board* thou mighteſt buy ſome. How many a pretious houre is deuoured at it, with other of Gods good crea-

creatures? two or three houres, especially at some more publike and solemne meeting, glides away vnthought of, while halfe that time sat out at a Sermon, puts an ache into euery ioynt. Lesse time might be spent this way, and much saued with aduantage both to *Health* and *Purse*.

From thy *Sports* and *Pastimes* (if thou wert wise and had'st a heart) many a faire houre might be recouered. Pitty it is to see how many soules, euen in lawfull delights, loose themselues through Excesse. Should that rule be obserued, that is giuen (by some Reuerend and godly) as a generall and firme direction for the measure and continuance of our Recreations, *viz. That a larger time may not in a customable or ordinary course in any pastime vpon any day bee bestowed, then is in priuate religious exercises*: many an houre might bee saued for frequenting our publike Assemblies and Performance of Religious duties.

From sports.

From the *Seruice of the world*, some times might be redeemed: If we would but follow the Apostles rule to *vse it as if we vsed it not.* Whose soule would it not vexe to see how matters which concerne the soule are followed? so sleightly and remisslie, as if it were the onely superfluous businesse, while matters of this world are plyed with that eagernesse and industry, as if it were that one thing onely necessary?

From the seruice of the world. 1 Cor. 7. 31.

While we see children hunting after butterflies, we pitty, yea deride their follye; Sometimes they flie besides them, then aboue them, anon on this side, then on that side of them, it may be betwixt their fingers, and still they misse them; And in the end, after all their paines and sweat at that childish sport, when they haue got what so greedily they catched after; what haue they but a painted flie, a crude and squailid worme? Such are the things of this world, and such thy folly in the eager pursuit thereof: Spare some time here, thy cares will be the fewer, thy heart shall be the lighter, and thy soule

in making a good vse of the time so redeemed, the happier.

From the seruice of our lusts.

Lastly, from the *Seruice of thy Lusts*, that *of the Flesh*, that *of the Eyes*, and that other *the Pride of life*, thou might haue spare time. What a great part of the day is taken vp by many in pranking vp the body, lapping vp stinch in silke, in adorning dung, guilding rottennesse, poudring excrements, perfuming putrefaction? What a great part of the yeare by others in needlesse brables, vnkinde suites? whole tearmes are thus spent by many contentious spirits. A great part of the liues of others, (if not the whole) in working wickednesse. Now, summe vp the houres that might be spared in each of the aforesaid particulars, and then tell me, whether I haue not truly said there wants rather a heart then leysure? For a good heart well knowes how to make (for any good exercise) more opportunities then he findes.

Ob.2. Whether it be sufficient to heare vpon the Sabboth, and neglect weeke dayes opportunities.

But we sanctifie the Sabbath and duly resort to Church on that day as we are commanded; but where are we required to follow Sermons on other dayes. And therefore it may seeme we are not tyed to those opportunities.

Resp. 1. There is not the like necessity for hearing on the weeke day as Sabboth. Exod.20.10. 2 Tim.4.2.

That there is not the like necessity of hearing the Word vpon an other day, as is vpon the Sabboth is to be granted, there being an expresse command for that, which bindes the poorest as well as richest, one as well as other, and Prince as well as beggar.

2. Yet God is to be serued on the weeke day as well as on the Sabboth. Luk.19.47.48 Luk.21.37. Marke 8.1.

Secondly, that euery Christian is bound not onely to serue God vpon the Sabboth day, but euery other day, is likewise true, and cannot be denyed (as in the former vse was shewed.) Thus Lectures and publike exercises may be kept vpon other daies as well as vpon the Sabboth: and being kept, it is lawfull for God's people to frequent them. So Christ taught daily in the Temple, and multitudes of people flocked after him to heare him; which had it not beene lawfull, he would neither haue done himselfe, nor haue suffered them to doe.

Thirdly,

Thirdly, God expects somewhat more from euery one then he hath expresly and particularly enioyned. There are free-will offerings which God lookes for at our hands (as were vnder the law, where we haue directions laid downe for the performance of them.) So then; Albeit God hath expresly commanded no more but one day of seuen, yet he expects a free-will offering to manifest our loue and affection to him and his seruice, which who so omits, their necessary occasions permitting (as I haue said before) may be truly iudged to be voyd of all-sound Loue to God-ward, and without all sound and sincere affection to his Word.

3. God expects from euery one somewhat more: then is expresly enioyned. Leuit. 1.3. & 7.16.

Ob. 3. Whether priuate duties will not excuse.. Resp.

But we performe duties in priuate; though we frequent not the publike, will not they excuse vs?

As Christ said of tything Mint and Cummin, so I here, *these things you ought to doe, but in no case leaue the other vndone.* Remember *Dauid*, who though he knew how, (and that full well) to serue God in priuate, and was as frequent in the duty as any of vs are (I dare boldly say) yet he did greatly bewaile the want of Gods publike worship, longing much for an opportunity that he might goe with other of Gods people to Gods *Sion*; protesting that he did euen faint, with longing for the Courts of the liuing Lord. Thus ought we to preferre the worship that is done in the publike Assemblies before that which is performed in places priuate and that in regard of *Gods glory* and *our owne good and benefit.*

Psal. 84. 1. 12.

Publike duties are to be preferred before priuate.

For 1. God hath more honour thereby.

For first, the more publike that the place is wherein we worship God, the more publike is the profession of that Homage and duty which we owe vnto his Name. There is no better way to manifest our obedience and thankfulnesse for all his mercies, then by a frequent repairing to his house: this *Dauid* knew full well, and therefore when he resolues to expresse his thankfulnesse to the vtmost he telleth vs, that he will giue thankes to God *in a great Congregation, and praise him amongst much people*, and else where, that he would *go to Gods house in the multitude*

Psal. 35. 18. Psal. 5. 7.

of his mercies, and in his feare he would worship towards his holy Temple. And when he exhorteth great ones to professe their homage and subiection to the Lord, he tells them, this is the best way to do it: *Giue vnto the Lord the glory due vnto his name, worship the Lord in the beauty of holinesse*; as if he should say, if you would doe it as you should, then doe it at the most solemne assemblies of his people, and let it be as publikely as may be.

Psal. 29. 1. 2.

2. *A greater blessing accompanies publike duties then priuate.*

Secondly, Albeit priuate duties seasonably vsed, and without neglect of publike, are accompanied with a gratious blessing from God, yet a greater blessing we may hope for vpon Gods Ordinances in publike then in priuate; And that for these reasons:

For they haue more fatnesse in them.

First, the duties there performed haue a more excellent relish in them, then when they are done priuately according as the Prophet speaketh, *Esay* 25. 6. *In this mountaine shall the Lord of hoasts make to all people a feast of fat things, a feast of fined wines, of fat things full of marrow, of wines on the lees well refined.* The Prophet speakes of the preaching of the Gospell which shall be to all the world: God erecting vp a table as it were in his mountaine, that is, his Church (for that is the place where we must keepe this feast) for all commers, prouiding all manner of delicates, and delicious wines to entertaine his people withall in the Ministery of the Word; giuing a speciall force and power, as it were, a tast and relish to his ordinaces, so that the soules of his seruants might therewith be repsenished and satisfied. True it is, all holy duties haue a maruellous delicious tast to the pallate of all Gods seruants at other times and places, but neuer so much as when they are performed in the publike Assemblies of Gods Saints; then doth God enliue his promises and sweeten his Word vnto the tasts of his, abundantly.

And are of greater force.

Secondly, there is a greater force in the presence and fellowship of the godly to nourish and encrease grace in vs; Hence *Solomon* tells vs, *Two are better then one, i.e.* society is better then solitarinesse and priuacy; he giues

Eccles. 4. 9.

the

the Reaſon, firſt more generally; *they haue a good reward for their labour*, *i.e.* they labour with more chearfulneſſe and comfort, and ſo reape the more profit and benefit thereby. Thus in our publike Aſſemblies, the more of Gods people meete, the more acceptable will their ſeruice be to God, and the more auaileable to their comfort: this moued *Hezekiah* to ſend letters vnto all *Iſrael* and *Iudah*, that he might gather as ſolemne an Aſſembly as he could to keepe the Paſſeouer. 2 Chron. 30. 1.—5.

Secondly, Particular reaſons are rendred by *Solomon*, for his *Axiome*, in regard of ſome chiefe commodities that ariſe vnto vs by the company and ſociety of others, ſpecified in three Inſtances; Firſt, of *two employed in one labour*, iourney, or other buſineſſe; if any miſhap befall one therein, as ſickneſſe, lameneſſe, &c. *his fellow and companion will relieue him*. This benefit we haue by publike ſociety with Gods Saints, they helpe to *beare our burdens*, and ſuſtaine vs in our ſpirituall falls; they pitty vs and pray for vs in our ſlips and weakneſſes, and helpe by their example, and the grace that is in them to ſet vs againe vpon our feet, after we haue beene vpon our knees. Verſe 10. Gal. 6. 1, 2.

A ſecond Inſtance is of *two lying together in cold weather*, they get and giue heate each to other, whenas if both lay alone they might lie a cold: This is another benefit we haue by Chriſtian ſociety in Church Aſſemblies, *Dauid* profeſſed he receiued much good by beholding the forwardneſſe of his people in going to Gods houſe, zeale in them enkindled zeale in him. A little ſparke will keepe heate while it is vpon the hearth amongſt other burning coales, but ſeparate it from the reſt and it dies ſtraight: ſo is it in this caſe; And therefore the Apoſtle *Heb.* 10. 25. warnes the *Hebrewes* to beware how they forſake the aſſembling together that they had amongſt themſelues, leſt it tend to their perdition in the vpſhot. Verſe 11. Pſal. 122. 1.

A third Inſtance giuen, is of *two contending*: If a man alone be aſſaulted by another, he may be vanquiſhed, but if he haue a ſecond he may make his part good enough Verſe 12.

with him, or if not ſo yet with the helpe of a third, he will ſurely ouercome him according to the prouerbe, *a threefold cord is not eaſily broken.* This benefit alſo we enioy in our Church ſociety, we haue the aid and protection of all Gods people for our defence, when as in priuate we lie open to great diſaduantages, hauing none to ſtep in between vs and our aduerſary to ward of a blow. Hence it is that when Gods people haue deſired to preuaile with God for remouing iudgements, they haue called publike aſſemblies together, as *Ioel* 2.15. ſo *Iehoſaphat*, 2 *Chron* 20.3. proclaimed a faſt throughout all *Iudah*, and the Text ſaith, that *all Iudah ſtood before the Lord with their young ones, their wiues and children.* This preuailes much with God; for if one priſoner moue begging ſome ſuccour from vs, what will the whole Iayle do with their teares and cries? And thus much for the ſecond reaſon.

2 Chron. 20.3.

Verſe 13.

They haue a larger promiſe.

Thirdly, we may expect a greater bleſſing vpon our publike deuotions, then priuate, in regard of the promiſe that God hath made to publike Aſſemblies of his ſpeciall grace and fauour, *Matth.* 18.20. *where two or three are gathered together in my name, there am I in the midſt of them, i.e.* to protect and bleſſe according to that of *Danid*, *Pſal.* 84.11. *The Lord God is a Sunne and Shield, he will giue grace and glory, and no good thing will he withhold from them that walke vprightly.* The Prophet had before ſhewed his longing deſire after Gods houſe, and manifeſted his intimate affection, by wiſhing that he were ſo happy as to be a dore keeper in his Courts; here he giues the reaſon of his wiſh, becauſe ſuch as wait vpon him there, enioy from him proſperity, parts ſpirituall grace and eternall glory which is the greateſt happineſſe. 1. He is a *Sunne* there, to fill his with all ioy and comfort, which he doth in the publike Miniſtery more then in priuacy (as I before noted) for let the ſame prayers be vſed at home that are vſed there, the ſame Chapters read, the ſame Pſalmes ſung, the ſame Word preached, or Sacraments adminiſtred; yet there goes more life and power with them in the

the Church then priuate houſe: For *there* (ſaith *Dauid*) that is in *Sion, the Lord commanded the bleſſing, euen life for euermore.* 2. He is a *Shield*, to keepe of all euils from his Church; According to that of *Eſay*, *Looke vpon Sion the city of our ſolemne feaſts, thine eyes ſhall ſee Ieruſalem a quiet habitation, a Tabernacle that ſhall not be taken downe, not one of the ſtakes thereof ſhall euer be remoued, neither ſhall any of the cords thereof be broken: But there the glorious Lord will be vnto vs a place of broad riuers and ſtreames, wherein ſhall goe no galley with oares, neither ſhall gallant ſhip paſſe thereby.* The Prophet here ſeemes to haue reſpect to the ſituation of *Ieruſalem* which had but a little riuer about it, nothing ſo large and boyſterous riuers, as *Babilon* and other cities had; now the Prophet had in the former part of this his Propheſie, forbidden the people to couet after other great floods, and to reſt contented onely with Gods power, and here againe he encourageth Gods people thereunto, becauſe *God will be vnto them as a place of floods, &c. q.d.* He will be a ſtrong rampart and deepe trenches; He will be vnto his Church as walls and riuers which compaſſe about a city; and yet withall He will be ſuch a riuer, as that the enterance of no enemie need to be feared to doe them hurt. And thus we haue the reaſons why wee ſhould preferre publike Aſſemblies before priuate. And ſo this obiection is fully anſwered.

Pſal. 133. 3.

Eſay 33. 20, 21.

Chap. 8. Verſe 6.

Ob. 4. *Some muſt ſtay at home: What ſuch are to doe that cannot goe to the Word taught.*

But yet againe it is obiected, that all cannot take the opportunity, neither on Sabboth day, nor weeke daies; ſome muſt ſtay behind and looke to the houſe, &c. and in this caſe, they hope they ſhall be held excuſed.

Reſp. *Such an excuſe muſt not onely be pretended.*

To anſwer this in briefe; Firſt, I would demand how or with whom thou leaueſt thy houſe when thou goeſt to a Faire or Market, or in harueſt time? If thou dareſt truſt God with the keeping of it at ſuch a time, and vpon ſuch an occaſion, and dareſt not do ſo on the Sabboth, when thou ſhouldeſt come to ſerue him, conclude vpon it, thou

art vnsound, and thy heart is not vpright to God.

There is a promise to keepe the house in our absence. Exod 34.24.

Secondly, I answer, thou art not without a promise that God will safely keepe thy house vpon this occasion: *None shall desire thy land* (saith God) *when thou shalt goe vp to appeare before me.* God had made a law that all the males should three times in a yeare repaire before him, and each time of their appearing, should continue seuen daies together in his worship; now God preuenteth all obiections, for they might say, the iourney is long, many daies we shall be in trauelling, the seruice is of as long continuance; and this may giue aduantage to our enemies to watch their time, and come vpon our countrey while none but women and children are at home to keepe the land: God therefore tells them, that as for that, they shall not need to feare, for himselfe would be the strength of the land at that time, and so carefully watch it, as that the enemy should not haue any thoughts of it to desire it. The like is to be obserued in their gathering of *Manna*, euery morning (which was a speciall resemblance and shadow of seeking Christ in the parts of his worship) wherein seemed to lie no small danger towards them, for while the whole hoast was abroad gathering of it, their enemies might take their camps, or else they might lie in ambush in some place, neere the place where they gathered it, and so fall vpon them vnawares: And yet we neuer reade that this was any disaduantage to them. Wherefore I thinke thou maist haue great encouragement this way, and in this case, that God will keepe thy house.

If some doe stay at home, it is Christian wisedome to take turnes.

Thirdly, If indeed there be a case of necessity to leaue some at home, and not pretended onely; then it shall be our wisedome in taking turnes of staying, that if one misse one time he may take the other: And so in this case where the stay is forced and lamented, and the time in priuate well employed, I doubt not but as it was with those followers of *Dauid*, who garded the stuffe being deteined from following the *Amalekites*, not by will but by necessity: So shall it be with these, they shall partake

equally

equally of the prey with their fellowes; thoſe prayers and deuotions made and put vp to heauen, they ſhall ſhare in, and in the bleſſing that doth attend them, themſelues being faithfull.

So they ſhall deuide of the prey and partake of a bleſſing.

But we ſee that few or none of theſe great hearers thriue in the world; Some that haue had good eſtates, in neglecting their callings to follow Sermons haue come to nothing: And therefore it may ſeeme a man may be too forward.

Ob. 5.
Few hearers thriue in the world.

It is true indeed a man may be two forward in neglecting his particular calling to follow Sermons (as before I haue ſhewed) for Religion doth not require a neglect of the one for the other.

Reſp.
1. *Some may bee too forward in neglecting their particular calling.*

Secondly, though many ſuch ſeeme to decay in their outward eſtate, yet we may not thereupon conclude that frequent hearing is diſpleaſing vnto God: For in this life there are the *like euents to good men as to wicked, the ſame condition befalls the iuſt as vniuſt, him that ſacrificeth as him that ſacrificeth not*: and therefore *none can know either loue or hatred* (that is, what God likes or loaths) *by any thing that is before him*: that is, by outward things and euents, ſuch as lie open to our view and common obſeruation.

2. *Frequent hearing no cauſe of their decay, nor diſpleaſing to God, of it ſelfe* Eccleſ. 9. 1—5.

Thirdly, Such as with an honeſt heart redeeme time to employ this way, ſhall not need to feare beggery: For to Godlineſſe is the promiſe made, 1 *Tim.* 4. 8. *Mat.* 6. 33. *Pſ.* 34. 10. True it is, God may ſometimes try them, and proue them, with want and pouerty, but then it is for their good; the venome and ſting of want ſhall not hurt them. What good maſter will ſuffer his honeſt ſeruant to decay, and come to beggery by his ſeruice? Let none then feare, that by hearing the Word either on Sabboth day, or weeke day, with an vpright heart, he ſhall grow the poorer; Indeed if a man be idle, or vnthriftie otherwaies; or follow Sermons for ſome by reſpects, and not in ſincerity, then he hath cauſe to feare the decaying of his eſtate but not elſe.

3. *God hath promiſed his bleſſing vpon ſuch as beare conſcionably.*

In

Ob.6. *There may be too much hearing.* Esay 55.10,11

In the last place (it may be) you will obiect, those comparisons whereto Gods Word is compared in Scripture, as to *Food* and *Raine*, seeme to imply that a man may haue too much of it: For one meale must be digested before we eate another, and who knowes not the great inconuenience of too much wet?

Resp. *The faithfull soule cannot be hurt with often hearing.*

Borrowed speeches make no grounded Arguments, neither is it safe to presse comparisons beyond the scope. But for the Answer yet more fully: First, albeit some low fenny grounds are made worse by continuall raine, yet other mountainous places cannot be glutted with it, nor the worse for it: so to such as are carnall, the Word becomes a sauour of death, but to the faithfull, who are compared to *Mount Sion*, the Word is neuer preached in vaine: the oftner the raine falleth on them, the more fruitfull doe they grow, they are bettered still; which were it otherwise, I doubt not but as the Church hath a prayer prescribed against ouer-much Raine, so it would haue the same course set downe against ouer-much preaching. Psal.125.

Preachers plea.

Secondly, the faithfull soule of a Christian, is not herein like vnto the body: For as the spirituall food therof feedeth & nourisheth, so it still stirreth vp appetite, insomuch that the more a man heares, the more still he desireth to heare (as we see in *Dauid*, who the more he did eate, the more he might, his affection to the Word and longing after it, was to his dying day; euery whit as vehement, as if he had scarce learned the first principles thereof:) And all that they receiue downe they well digest, it being by the work of Gods spirit turned into good nourishment. Psal.119.10.12 19.33.34.

And thus much for the Obiections made against this truth, which like the body of *Asahel* or *Amasa*, we haue remoued out of the way that none might make a stand in the performance of the duty: Now for some Motiues (in briefe) to put vs on vpon the duty. 2 Sam.2.23. & 20.12.

Motiues. *Opportunities will not alwaies be: The market not euer last*

First, this *Opportunity* is not obuious; it is not ordinary, not euery where to be had. Euery day in the weeke is not Market

Market day, nor doth the Faire laſt all the yeare. The time of thy *Viſitation* is but ſhort, it is but a *day*, and a day is ſoone gon (being one of the leaſt meaſures of time, booths may be vp, ſhops ſhut, commodities no where to be had fitting our neceſſities: We haue ſeene as bright and glorious Suns of the Church ſet, and fallen in the firmament, as that of ours in the light whereof we now walke: Or if market laſts ſtill, ſo that our candleſticke is not remoued, the meanes are yet continued, yet the chiefe of the faire may be ouer, that choice that we might haue had, we now cannot. Some truths there may be, which if we let paſſe the opportunity of informing our ſelues in, we may (perhaps) neuer haue it offered ſo againe: for as there is a prime of a mans life, ſo a prime of euery mans Miniſtery; Such as *Iob* ſpeakes of *Chap.* 33.23. and as *Eſay* 50.4. are not euery where. Or if in caſe the market be well furniſhed, yet the prices may be raiſed; For the price of truth varies as other commodities in the market; now deare, then cheape, then they riſe, againe ſo here: Now we may profeſſe the truth and haue grace for ſome paines taking, and ſtill keep our peace, enioy our liberties, our wiues, our children, our goods, our liues: But the prices may be vp, ſo that thou canſt not enioy it without thou wilt part with all: thy houſe, thy land, thy wife, thy childe, thy friends, thy honour, thy liberty, thy life, is the price of it, if thou wilt haue it: As in the daies of the perſecuting Emperours, when they cryed *Chriſtianos ad Leones*, and ſo in latter times in this our land.

Or ſay the prices are the ſame; yet the ſhadowes of the Euening may be ſtretched out vpon thee for thy owne particular: God may let looſe thy conſcience, and ſet thy ſinnes in order before thee, to the breaking of thy heart, and vexe thee with fearefull viſions which may for the time fruſtrate the life of the meanes; or elſe reſtraine thee from ſeeking out through ſickneſſe, weakeneſſe, &c. ſo that now thou mayſt weepe to remember *Sion*: It may pearce thy ſoule to remember how thou haſt gonne with Gods

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Psal 137. Psal 84.

Gods people to the *Beauties of holineſſe*, and now depriued of that liberty, ſo that if thou haſt no ſtocke before hand thou art miſerable, *Iob* 19.31. *Pſ.*143.4,5. Or death it ſelfe may come vpon thee before thou be aware, and then if thou haſt no oyle in thy lampe, it will be too late to goe to ſeeke.

Oh! then let euery one that doth profeſſe himſelfe to be a childe of *Wiſedome*, prouidently foreſee their future neceſſities; eſpecially conſidering, ouer-ſight herein will coſt them ſo many teares, ſo much ſorrow, as that their ſpirits ſhall ſcarce be able to ſuſtaine them. Shall we not be as wiſe as men of this generation to lay hold on the opportunity? The *Merchant* obſerues his Mart; The Mariner his tide and gale; The Husbandman his Seaſons; And who hauing a leaſe for ſome terme of time, doth not breake vp his grounds and take what liberty his leaſe affords?

We ſhould be as wiſe as the men of this world

Nay ſhall we not be as wiſe as the Vnreaſonable creatures, the *Storke*, the *Crane*, the *Turtle*, the *Swallow*, the little *Waſh-diſh*? Theſe all know their ſeaſons, and appointed times, when to flie from the pinching cold of the *North*, for the warme beames of the Sunne in the *South*; And ſhall not we?

And as the Vnreaſonable creatures. Ier.8.

Oh! now if euer we lay hold on *Opportunity* while ſhe preſents her locks in Front; ſhee will at laſt turne a bald noddle, or at leaſt turne away the handle of the bottle, and preſent the bellie which (if poſſible yet) is hard to claſpe. Now *Manna* may be gathered while the ſixe daies laſt; but the time will come when it ſhall fall no more: In theſe ſeuen yeares of plenty, lay vp for the ſeuen yeares of famine, wherein the ſeuen leane kine ſhall eate vp the ſeuen fat, and be neuer the fatter: And with the brethren, hearing of a famine let vs prouide againſt it. Get thee a ſtocke before hand to ſpend vpon, leaſt thou bewaile thy careleſneſſe too late, and ſay; O the time was when I liued vnder the meanes, (the Word and Sacraments) whereby I might haue enriched my ſoule, and been able to helpe others

Acts 11.28.

others when now I am like to periſh for want of ſuſtenance: I had warning of theſe times that now I ſee are come vpon me: alas! that euer I ſhould ſo let ſlip the time: Oh that once I might but come to Gods houſe againe; that I might but heare one Sermon more; haue liberty to come to Gods Table once more; ſee but one ſhowre of *Manna* more; how would I gather? how would I heare? how carefull would I be to lay hold on ſo great ſaluation offered? oh then now ſtriue to become wiſe hearted, in entertaining the time and ſeaſon while it is offered.

[*Drew neere vnto him*] The vnquiet breaſts of theſe ſinfull followers of our Saſtiour, boyled within them (it is like) with the conſcience of their foule ſinnes: They deſire comfort, and this is the courſe they take; they ſeeke to Chriſt for it [*Vnto him*] they come, whence note:

Text.

True and ſolid comfort for afflicted Conſciences, is to be ſought and found in Chriſt alone.

Doctrine.
True Comfort is onely in Chriſt to be found.

I doe not ſay, there is no comfort to be found in other things, for meate, drinke, ſleepe, friends, recreation, &c. are comforts: I ſpeake of *ſound and ſolid comfort for diſtreſſed conſciences*, and that is no where elſe to be had, as may be proued by Scripture plentifully, out of which ſtore, we will bring a place or two: ſee *Eſay* 55.1,2,3. which place we know is an euident Propheſie concerning Chriſt and the graces and comforts to be found in him. There firſt is ſhewed what they muſt be; what kinde of perſons, that muſt come; ſuch as are *thirſty* [*Ho euery one that thirſteth*] that is, ſuch as are pained with a ſence of their ſinnes, and wants; whoſe ſoules apprehending the wrath and anger of God due for ſinne, and becomming thirſtie through the heate thereof, haue a vehement and feruent deſire after Chriſt: theſe, onely theſe, and all theſe haue a calling. Next is ſhewed what theſe muſt doe [*Come ye to the waters*] that is, to *Chriſt* as he is offered in his *Goſpell* according to that *Iohn* 7.37. *if any man thirſt* (ſaith Chriſt) *let him come vnto me and drinke*; for he is the water of life offered

offered vnto all that thirſt; *Reuel.* 21. 6. (which places may be brought for further proofe of the point if need were.) Now that none might deceiue himſelfe with a bare comming, there is further ſhewed; What is required on their parts that would partake of Chriſt and his ſauing grace [*Come buy and eate*] there muſt be paines taken; the place muſt be frequented whence theſe waters flow, there muſt be a comming, and (with thoſe Creeples) a waiting about the poole if we would haue comfort. 2. There muſt yet be more, for we muſt [*Buy*] as thoſe who are hungry and thirſty, if they cannot otherwiſe get ſupply, they will be content to part with money or monies-worth for ſupplying of their wants; ſo here (for the ſpeech is not to be taken properly but figuratiuely, and by way of reſemblance) men muſt be content to part with ſomewhat for Chriſt by way of exchange, and that is their ſinnes, corruptions; the world and worldly luſts, which God will be pleaſed to accept of as good pay. Laſtly, they muſt [*Eate*] that is, by faith apply; for that is our eating as our Sauiour ſhewes at large, *Ioh* 6. 50.—

It may be ſome might queſtion, whether if they ſhould be at the paines and coſt, it would be worth the while: whether there would be for them if they ſhould come to Buy? That is anſwered in the Repetition [*Come buy wine and milke, &c.*] as if the Prophet ſhould ſay, here is in Chriſt ſufficient, there is enough for euery ones turne, and fitting their neceſſities; *wine* for the *ſorrowfull* and *deiected*, *milke* for *Babes* and *weaklings*, *&c.* vnder theſe, all other good things are comprehended.

And leaſt this thought ſhould creepe into the heart of any poore one, that theſe commodities (being ſo excellent and pretious) are high prized, and deare rated, therefore there will be no comming for them, though for others; the Prophet tells vs, that here *money beares no maſtery*, theſe things are to be had [*without ſilver, without money*] though a man be neuer ſo poore, and beggarly in regard of any worth or excellencie in himſelfe, yet he need not be

diſ-

discouraged, for he shall speed neuer the worse for it. This he Illustrates by shewing the folly of such as forsake the course prescribed, seeking saluation either by *money* or *Marchandise*, by *desert* or *merit* of their owne (*wherefore doe you lay out siluer and not for bread, and your labour for that which satisfieth not*) as if he should say, it is a practise that bewraies much folly; and may well be wondered at, that any should be at cost and paines and spend siluer (for so the Prophet termes their labours and endeuours, not because God esteemed pretious thereof, but because in their owne eyes it seemed so to be) for things which are vaine, which cannot giue the soule any true satisfaction or filling: And so he goeth on with his Exhortation which he Reiterateth, Explaneth and Confirmeth in the words following, *verse* 2.3. euery word there hath his weight; but I passe them ouer for hast, hauing said and shewed enough out of this Text for confirming of the poynt.

Another Text for proofe, we haue in the New Testament, *Matth.*11.28. and it lookes the same way that the former did; our Sauiour had in the verse before declared in plaine termes, that all fulnesse was in him; there was no good thing neither corporall, nor spirituall, pertaining to this life or that which is to come; but to him they were communicated from the Father, yet not for this end (we must conceiue) that he should keepe it to himselfe, or hoard it vp, but that of his fulnesse we might all receiue euen *grace for grace* comming vnto him being called.

Now because that somtimes from the dignity of Christ's person, and sometimes from the excellencie of that grace that is in him; and sometimes from our own beggery and need, we are apt to gather arguments of discouragement vnto our selues, whereby we are much hindered from approaching to that fulnesse; therefore our Sauiour laboureth to remoue all such impediments; louingly inuiting all distressed consciences to himselfe; freely offering to make

make them partakers of his graces and to ease them of their burdens, *Come vnto me all you that labour and are heauie laden and I will giue you rest*; as if he should haue said: Let not this discourage you from comming to receiue of my fulnesse, because you are burdened, and tyred with your loades; but rather be hence encouraged, for I will prouide a Shoulder for your burdens: it is for you that I am sent; to you that I am come; It is you that I call vpon; you that I will ease, and therefore Come on. This was also signified vnder all the sacrifices of the old Law, whether *Ordinary*, or *Extraordinary*; *Daily* or *Yearely*; all and euery of them in measure more or lesse: As also by those cures which we reade of in the Gospell that were wrought by Christ, as Saint *Matthew* notes, *Matth.* 8. 16. who after he had said and shewed that our Sauiour healed all that were sicke, adds *verse* 17. that it might be fulfilled which was spoken by *Esaias* the Prophet, *he tooke our infirmities and bare our sicknesses*: As if he should haue said, this was done to signifie vnto men, and to assure them, that this was he by whom what was spoken by the Prophet, should be fulfilled concerning the health and comfort of mens soules.

Reas. 1. *All comfort treasured vp in him.*

The Reasons we giue are these: First, because God treasured vp all comfort in him as in a store-house, as that speech of *Paul* may seeme to imply, 2 *Cor.* 1. 5. our consolation aboundeth through Christ. No comfort can we haue but from him; from his fulnesse we must receiue it. All the promises of God made vnto vs, are in him, *yea and Amen*. Thus to our first Parents after the fall, the promise was, *the seed of the woman should breake the Serpents head*: So to *Abraham*; *In thy seed shall all the nations of the earth be blessed*: which Saint *Paul* doth excellently expound in his Epistle to the *Galathians* saying, *In thy seed, as of one, which one is Christ*. Thus as God gathered the light of the two first daies, and placed it in the body of the Sun, as the originall vessell of light: so since the fall hath God collected and seated the spirituall light of comfort in his

Gal. 3. 16.

his Sonne, that hee as the Sunne of Righteousnesse might bee the fountaine of ioy and comfort to the spirituall world.

And Secondly, as there is a fulnesse in Christ, so is there an emptinesse in all other things vnder the Sunne, the Creature is subiect vnto vanity (as *Paul* shewes) through mans sinne; yea it is *vanity* it selfe, as speaketh *Solomon*; yea more, for it is *Vanitie of Vanities*, there is an excesse of *vanity* in it, and vexation of spirit also: It is so farre from bringing sound comfort to a man in the day of his trouble, that it addeth to his sorrow, it doth vexe and galle him. And this a man shall finde in euery creature, as well as any in euery condition and estate, in all actions and affaires, as the wise man found: and therefore these things will rather cast downe then comfort.

Reas. 2. *All other things are empty.* Rom 8. Eccles. 1, 2.

See then the reason, why so many distressed spirits lye (as it were) broyling in the flame, and fire, of a troubled and disquiet heart; alas! they seeke not for comfort in him, from whom it must bee had. Some seeke for it in pleasant walkes, or wanton Play-houses, or drunken cellars; Others in songs of ribaldry, witty iests, whiffes of smoake; but alas! How vainely? all these must say in the end, as the depth and Sea of wisedome: *It is not in mee.* These (with that *Cynick*, who hearing his friend in his paines cry out for ease) offer vs a knife to dispatch our selues withall, in stead of comforting they more lance and vexe. I deny not but *Dauids* Harpe may ease and refresh *Saul* for the present: worldly comforts may seeme to quiet conscience, troubled with the sence of sinne, but yet they make way but for a further violence. As fire that lies smothered with greene wood, so as that it cannot be discerned; yet hauing once mastered the moysture of the fuell, it then sends vp so much the greater flame, by how much it had before resistance. And as you see vpon the stoppage of some streame, it swells vp, and at last with roaring breakes ouer, and carries away the heape of rubbish wherewith it was resisted: so is it in this case: There is no making vp

Vse 1. Iob 28. 12. 14. 1 Sam. 16. 23.

the breach that God hath made in the conſcience with ſuch turfes, or vntempered morter; It may a while bee ſtayed from throbbing, and a little ſtopped with vaine and worldly helpes, but in the end it will breake forth and that in a more vehement and intollerable manner then euer it did before. To ſuch then I may ſay with *Eſay*, *Eſay* 50. 11. *Behold all yee that kindle a fire, that compaſſe your ſelues about with ſparkes, walke yee in the light of your fire, and in the ſparkes that you haue kindled; this ſhall you haue of my hand, yee ſhall lie downe in ſorrow.* The Prophet had in the verſe before, promiſed light (that is, ioy and comfort) to ſuch as gaue eare to the voice of the Lord, now hee ſheweth how the Iewes reiected that light to walke in one of their own making: he taxeth their folly, and by a taunting permiſſion derides their vanity, ſhewing they ſhall both looſe their time and labour: thoſe ſparkes of their owne ſtriking (comforts of their own deuiſing) ſhall neither light them, nor warme them; they ſhall ſoone out, and when they haue moſt need of light (as in the day of their calamity, and on the bed of affliction) then ſhall they lie downe with horrour and remorſe; as you know *Iudas* did, who could haue no other comfort from thoſe ſparkes of his owne kindling, but *what is that to vs, looke thou to it.*

Calvin in loc.

Matth. 27. 4.

Vſe 2.

Next, let vs bee Exhorted in all our troubles to ſeeke to Chriſt for comfort: Hee is that *fountaine opened to the houſe of Dauid, and to the Inhabitants of Ieruſalem for ſinne and for vncleanneſſe.* There may bee other *ponds* and *pits*, but no other *Fountaine.* Thoſe *Pits*, thoſe creatures can haue no further comfort in them, then as this Fountaine feeds them: there is no ſpring in them, as of themſelues, therefore no truſting to haue comfort thence.

Zach. 13. 1.

Or ſay there were ſufficiencie in worldly comforts, yet it is no good truſting to them, becauſe a man cannot bee ſure of them when he ſtands in moſt need. You know how

God

God dealt with *Iacob*, he wreſtled with him in the night, and when hee was alone; ſo ordinarily doth *Conſcience* with a ſinner: It will fall fowle vpon him at ſuch a time, when neither his companions nor other meanes of worldly comforts are at hand. Gen. 32.24.

Or ſuppoſe a man ſhould haue abundance of worldly comforts in the day of his diſtreſſe, yet then hee ſhall not bee able to reliſh them, nor feele any ſweetneſſe in them. A *Dauid*, a man after Gods owne heart, can finde no taſte in the day of trouble, when his ſoare runnes in the night, and ceaſeth not; therefore much leſſe a *Saul*. In the day of anguiſh and ſorrow, when God ſhall caſt a man vpon the bed of ſickneſſe, and the ſnares of death ſhall compaſſe him; what will his abundance profit him? what comfort will wealth, or merrie company, or muſicke, or the like, bring to his tormented conſcience? ſet a harlot before his vnchaſte eye; prouide ſome ribaldrie ſong for his vnchaſte eare, &c. will he not ſay as *Iudas* by his thirty pieces, *It is the price of blood, away hence?* Surely as the Prophet ſpeakes of gold and ſiluer, that men ſhall take no comfort in them in the day of trouble, but caſt them vp and downe the ſtreets as vnprofitable rubbiſh; ſo ſhall the wicked one day doe by all other outward comforts whatſoeuer. Pſal. 77.2. Ezek. 7.19.

To conclude the point then in a word. Is there any here whoſe heart is daily gnawen vpon, with that helliſh worme of an accuſing conſcience, and the Vulture of ſecret guiltineſſe? I ſhall not need to aske ſuch if they would haue comfort, but rather to direct them of whom to ſeeke it, and where to haue it. Know thou therefore, thou maiſt trie all things vnder the ſunne with *Solomon*, and haue no other but *Vexation* for thy hire: thou maiſt flie about through all the wide regions of the heauens with *Noahs doue*; yet in the end thou wilt returne wearie and emptie, no where finding reſt for the ſoles of thy feete, but on this *Arke, the Lord Ieſus*.

You will beleeue there were many cheſts in *Ieruſalem*, and yet there was but one Arke, that had the holy things and ſacred monuments in it: ſo but one Chriſt in whom the promiſes are made, and from whom ſound ſolid comfort for the conſcience muſt bee had amidſt the variety of other outward comforts. Oh then, bee no longer mockers, nor mocked, leaſt your bonds encreaſe.

The *World* will not ſticke to promiſe eaſe, comfort, and contentment, in following her directions; but for all her faire pretences, her word is *Deficiam*, I will leaue you.

The *Fleſh* makes vs faire promiſes as the world; doe but follow the luſts thereof, hearken to her councell, you ſhall not miſſe of hearts eaſe; but her word is, *Inficiam*, I will infect you.

The *Deuill* comes not ſhort of either in his proffers; As large, and faire promiſes, hee will make as any, as wee ſee he did vnto our Sauiour; but his word is, *Interficiam*, I will deſtroy you.

Matth. 4.

Auguſt. de verb. Apoſt. Ser. 22. Matt. 11. 28.

Chriſt who is *verax*, *verus*, *veritas*, oppoſeth himſelfe againſt all the former; hee calls vpon vs to come to him; his word is, *Reficiam*, I will refreſh you. Say then to him, as *Peter* anſwered: *Maſter, to whom ſhall wee goe, thou haſt the words of eternall life.*

Text.

Drew neere] As they come to Chriſt for comfort, ſo they draw neere vnto him, that they might not miſſe of comfort; from whoſe practiſe this may be another leſſon for our learning;

Doctrine. If wee would haue comfort from Chriſt we muſt draw neere to Chriſt. Matth. 9. 20. 21.

There is no better way to haue comfort from Chriſt, then to draw neere vnto Chriſt: We muſt get as neere as poſſible wee can vnto him, if wee would haue comfort from him.

You know how it was with the woman that had the iſſue of blood; all her care was to get neere him, that ſhe might touch him; *For ſhee ſaid within her ſelfe, if I may*

but

but touch his garment I ſhall bee whole; ſhee had heard of *Ieſus* before, as Saint *Marke* ſaith, and by that hearing ſhee (as it is likely) was brought to that faith, which afterwards ſhee declared; but yet ſhee thinketh her ſelfe not neere enough; might ſhe but get ſo neere as to touch his veſture, then ſhe ſhould be well. It may be it was her fayling, rather to ſeeke health by touching of Chriſts garment, then by comming vnto him by prayer and entreatie; that might be a little erring out of the way, through her feare and frailtie, which Chriſt was gratiouſly pleaſed to paſſe ouer: but her drawing neere to Chriſt, and preſſing after Chriſt, was a worke of Gods Spirit, commendable in her, and by faith imitable in vs. For thus we are commanded, to *Come vnto him*, and *Draw neere*, *Eſay* 55.1. *Matth.* 11.28. *Iohn* 7.37. *Iames* 4.8.

Mar.5.27.

But it may here bee queſtioned; ſeeing ſinners are ſaid to bee *farre off*, *Pro.*15.29. and *Pſal* 119.155. how then, or in what reſpect did theſe Publicans and Sinners *draw nigh?*

Queſt.

A word or two for Anſwer, (wherein we ſhall ſomewhat Explicate the point:) Drawing neere, is either *Locall*, or *Spirituall*; *Locall* in reſpect of *Place*, and ſo the moſt vile and impenitent, may draw neere, as did the *Scribes* and *Phariſees*, as well as *Publicans* and broken hearted *Sinners*: and thus the wicked are ſaid to be *neere to God*, and *God neere to them*; becauſe he filleth all places, and is euery where by his *Generall preſence*, as *Paul* ſpeaking to the Heathen *Athenians* telleth them, that *God was not farre from any of them*, and therefore not they from him.

Reſp.
How we may draw neere to Chriſt.
1. *Locally.*

Pſal.139.7.

Acts 17.17,18.

There is another kinde of drawing neere, and that is *Spirituall* in reſpect of *Grace*: And thus the *Penitent* onely drawe neere to God. This is ſpoken of *Iames* 4.8.

2. *Spiritually.*

And ſo God is ſaid to *draw neere to them* (that is, with his ſpeciall grace and fauour) and to be *nigh to all ſuch as feare him and are broken hearted.* In both theſe reſpects may theſe Hearers be ſaid to draw neere to Chriſt. And

Pſal.145.18. Eſay 66.

onely in this laſt reſpect the wicked may be ſaid to be farre off from God.

Vſe 1. The point may Admoniſh, ſuch as deſire comfort from Chriſt in the day of trouble, to beware how they keepe aloofe as ſtrangers, as if they had no acquaintance with him. We know it in other things how it is, As with fire, there is no heate to be had, if we ſtand too farre of; If we come not to the fountaine, to *Iacobs well* with that woman of *Samaria*, we cannot fill our pitcher, and ſo in things of like nature. And the like here.

1 John 4.

But you will tell me, Chriſt is aſcended; he is not here, and where he is we cannot come.

Matth. Iohn 7.34.

I anſwered this before in Generall; but that nothing be wanting, I will yet more fully and particularly declare how ſuch as would haue comfort from him, muſt draw neere, as theſe *Publicans* and *Sinners* did, and had.

Draw neere: 1. *By Beleeuing.*

And ſo Firſt, by *Beleeuing* in him we muſt draw neere vnto him for comfort, according to that of the Apoſtle, *Heb.* 10.22. *Let vs draw neere with a true heart in full aſſurance of faith.* His meaning is, that ſeeing the gate of heauen is open for vs, (as before he had ſhewed, *verſe* 19.) And ſeeing the way to heauen is prepared for vs, (as was taught, *verſe* 20.) And that we haue an High-Prieſt which is ouer the houſe of God to receiue vs, which is *Chriſt our Lord*, *verſe* 21. Let vs draw neere to this our High-Prieſt, not with the feete of the body, but with faith in the ſoule, in cleereneſſe of conſcience, in conſtant profeſſion of our hope according to his promiſe. And hence it is that Chriſt calls *beleeuing in him*, a *comming to him* as appeares, *Iohn* 6.35.

Heb. 10.22.

2. *Repenting.* Iam. 4.8.

Secondly, by *Repentance* wee muſt draw neere; ſo we are enioyned, *Iam.* 4.8. *Draw neere to God, and hee will draw neere to you.* But how can this bee done? The Apoſtle ſhewes in the words following. *Cleanſe your hands you ſinners, and puriſie your hearts yee double minded. Bee afflicted and mourne and weepe, &c.* Hereto tends that of the Prophet, *Eſay* 21.12. *Returne and come.* God is of

pure

pure eyes, and therefore keepeth off all impure and filthy persons; he goeth away, and hideth himselfe from such as we reade, *Hos.*5.15. Now a sinner seekes him early, and drawes into his presence, when he humbleth his soule for sinne, as those did, *Hos.*6.1. who called one vpon another to repent, and *turne againe vnto the Lord*, that he might heale them.

Hose. 5.15. & 6.1.

Thirdly, we draw neere by *New-Obedience*; when wee endeauour to leade a holy life in all things. Thus *Enoch* is said to haue *walked with God*, as one familiar friend walketh and conuerseth with another: the like also was said of *Noah*; who though he were not without his faylings, yet endeauoring to keepe Gods Commandements, and walke before him in truth, is said to *walke with him*, so that this brings vs neere. It makes vs also *like him*, as well as *walke with him*, *Holy as he is holy*, and in that respect also may we be said by a *holy life* to come neere vnto him: For it is a thing ordinary with vs to say of things vnlike, they come not neere one the other. As of cloathes that lie vpon an heape of different colours: But of things like, we say they are neere though in regard of place, they may be many miles asunder.

3. *Obeying*. Gen.5.22.

Gen.6.9.

1 Pet.1. *Propinquare illi, est similem illi fieri, &c. August. in ps.34. Concio: 2. Tom.8*

Lastly, we draw neere vnto him in his *Worship and Seruice*, being in a speciall sort present in the Congregation of his people: In which respect, the publike worship of God is called the *Face* and *presence of God*, as *Psal.*105.4. *Seeke the Lord and his strength, seeke his face euermore.* By *Face* and *Strength* the Prophet seemes to vnderstand one thing, the *Arke of the Couenant*; from thence the Lord gaue euident testimony of his power and might, and therefore called the *Arke of Gods strength*, as 2 *Chron.*6.41. and *Psal.*78.61. And from thence God gaue plaine testimonies of his fauour, and goodnesse towards his people: and therefore called his *Face*: and that is the reason of *Dauids* longing desire, *Psal.*42.2. that he might *appeare before God, and behold the beautie of the Lord*, *Psal.*27.4. And of *Cain's* complaint, *Gen.*4.14. that he was driuen from

4. *In his Seruice* Matth. 18.20. & 28.20.

the face of God, that is, from the presence of God in his Church as after followeth, *verse* 16. he being banished from his fathers house, the onely place where Gods publike worship was then to be had. So that when we come to worship him, we draw neere vnto him, and present our selues before his *Face*. God being as well present in our Assemblies now, as he was of old in the *Temple* or *Tabernacle*, *Mat.*18.20. *Reuel.*2.1.

So in Prayer we draw neere.

*Psal.*95.2.6.

*Psal.*65.2.

*Psal.*100.4.

And as this is true in the *Generall*, so most true in the performance of euery particular part of his seruice. As in *Prayer*, *wee* then *worship and fall downe and kneele before the Lord our maker*. We come vnto him when we call vpon him, according to that of *Dauid*, *O thou that heares prayers, vnto thee shall all flesh come*. This is to come so neere as to *his gates*, yea into his *priuie chamber*.

And in Hearing.

Acts 10.33.

*Psal.*84.

So in *Hearing* of the Word, we present our selues before the Lord; according to that of *Cornelius* to *Peter*, *Acts* 10.33. *Wee are heere present before God to heare all things that are commanded thee of God*. This is to come within his *Courts*, yea to run into his *Armes*, and to get vnder his *Wings*.

And in receiuing the Sacrament.

In comming to the *Sacrament*, we come neere vnto him, euen vnto his Table, and to feed at his trencher, *Pro.*9.1.2. *Luke* 14.17. *Matth.*22.

And by Meditating.

Exod.3.3.

Cant.6.2.

In *Meditating* vpon Gods *Word* or *Workes*, we come neere vnto him, as *Moses* did; who seeing the bush flaming, *drew neere to behold what that wonderfull apparition meant*. And this is to meete Christ in his *Garden amongst the beds of spices*. Thus we see how we may come to Christ, euen while we are on earth: And vpon these feete came these hearers in our Text; onely let our care be, that we approach to him aright: And the rather, because we reade of some who take a *delight in approaching vnto God*, and yet reproued. Great need then haue we to see, that what we doe, be done in *truth of heart*, *sincerely*, if euer we would finde comfort in our comming. And not as those *Israelites*, *Psal.*78.32.34. *who enquired early after God, but did*

Melanct. post. in loc.
Onely it must bee done in Truth.
Esay 58.2.

did flatter with their mouthes, and lie vnto him with their tongues, &c.

Now our sincerity must be shewed; First, by renouncing all other hopes in our drawing neere to *Christ*, as those *Ier.3.22. Behold wee come vnto thee, for thou art the Lord our God; truly in vaine is saluation hoped for from the hills and from the multitude of mountaines, truely in the Lord our God is the saluation of Israel.* As if they should haue said, we haue depended along time vpon *hills* and *mountaines* (vaine gods) for helpe and deliuerance, but all in vaine; they haue proued like an *Egyptian reede*, but now we are growen to this resolution, neuer to trust to any of them more: wee will wholy rely vpon thee, our whole hope shall be in thee. Saluation is onely from thee, we haue chosen thee for ours, and we will depend on thee alone.

And manifested
1. In renouncing other Hopes.
Ier.3.22 23.

Secondly, in a resolution to cleaue to Christ in a perpetuall couenant, hauing once drawen neere to him and laid hold on him, neuer to leaue him *till wee haue brought him into our mothers house into the chamber of her that conceiued vs.* And thus it is said of those that enquire after *Zion* with their faces thitherwards (that is, in sincerity of heart and with a resolution neuer to returne) *Come and let vs ioyne our selues to the Lord in a perpetuall Couenant that shall not bee forgotten.* A sincere heart will say to Christ, as *Elisha* to his master (who would faine haue shaken him off at the time of his Rapture vpon a pretence of a priuate message from the Lord) *As the Lord liueth and as thy soule liueth I will not leaue thee*: well, he knew that the blessing was at the parting, and though he had diligently attended all his life, and if now slacked in the last act he had lost the reward of his seruice.

2. With a Resolution to cleaue to Christ in a perpetuall Couenant.
Cant.3.4.
Ier.50.5.

2 King.2.

Thirdly, In comming to him, notwithstanding dangers and difficulties in the way, though it were with *Peter* to leape in the sea after him, *Matth.*14.29. It is the first lesson that is taught vs in the Schoole of Christ, *if wee will* draw neere vnto him and *be his Disciples, we must denie our selues*

3. Notwithstanding dangers.
Luke 9.24.

ſelues and take vp our croſſe daily. The difference betwixt a ſincere heart and vnſound herein, is like that betwixt *Ruth* and *Orphah*, when Chriſt puts vs to it as *Naomi* did them, will you follow me? why I haue nothing for you, Gods hand is gone out againſt me, I haue no more ſonnes; or if I had, the time will be long before they come of age, &c. Now in this caſe an vnſound and inſincere heart will turne backe againe with *Orphah* to her people: As we ſee in that young man mentioned in the Goſpell, who rather then he would part with his worldly poſſeſſions, bids Chriſt farewell. But he that is indeed ſincere, will anſwer as *Ruth* did: *Intreate me not to leaue thee, for where thou goeſt I will goe, thy people ſhall be my people, and thy God my God, where thou dieſt I will die, and there will I be buried.* She will not be driuen backe with a mothers perſwaſions, but like a tight veſſell holds out againſt winde and tide. Beloued, be confident of this, the holloweſt heart can be content to follow one that proſpereth; while Religion may be followed, and our peace, liberty, goods, life, kept; it is an eaſie thing to profeſſe it. Perſecution will be the onely furnace: If our loue to Chriſt will not abide both fire and anuile, it is but counterfet. And thus much of this point, we goe on to the next.

Ruth 1.16.

Matth. 19.

Text.

All] A word that in Scripture is taken ſometimes *Vniuerſally* for all and euery one, as *Rom.* 5.12. 2 *Cor.* 5.10. or elſe *Indefinitely* for ſome of all, or many; as *Eſay* 66. 23. *Matth.* 3.5. & 4 23 24. And ſo here in this place: And is to be referred both to *Publicans* and *Sinners*; of both ſorts there were very many which reſorted to him from all quarters. And this notes the earneſtneſſe and readineſſe of theſe Auditors: And may teach vs thus much.

Aretius in loc.

Doctrine.

When we come to heare, come with forwardneſſe.

When wee come to the hearing of Gods Word, to come with forwardneſſe. A readineſſe and forwardneſſe there ought to be in people to Gods ſeruice. This was in theſe, and if in them *commendable*, then in vs *imitable*, according to that of *Paul*, *Phil.* 4. 8.

For

For further proofe: Saint *Iames* calles vpon vs for it, *Iames* 1.19. *Beswift to heare*; that is, let him that would carrie himselfe as he ought in time of temptation (whereof hee had spoken before) with all readinesse and forwardnesse attend to the Word of God, whereby hee is begotten.

This likewise is noted for a property of Gods people, to *come willingly to the beauties of holinesse at the time of the Assemblie* (as some reade it) *Psal.*110.3. And to *flie as a cloude, and as the doues to their windowes, Esay* 60.8. *i.e.* with great swiftnesse and alacritie, to runne and hasten to Gods Church, as a cloud carried with the winde, and doues making speed to their houses.

Which forward disposition we shall still finde to be in Gods children as these places shew, 2 *Chron* 29.36. *Esay* 2.3. *Psal.*122.2. *Matth.*8.1. & 13.2. *Marke* 4 1. *Luke* 5 1. & 12 1. *Iohn* 6.2. *Acts* 10.33. *Zach.*8.21.

The Reasons that may be giuen for the point, are these; First, *It is good to bee earnest in a good cause, to bee zealously affected alwaies in a good thing*; and is not this a good one?

Reas. 1. *It is a good thing so to doe.* Gal.4.18.

Secondly, our forwardnesse in comming, argueth the reuerence we beare to the word, and the delight we take therein; And so our backwardnesse argues the contrary. Thus *Hezekiah* made knowne his affection to Gods worship, and the Holy Ghost takes notice of it, and speakes of it to his praise, that when he was to come to the house of the Lord, *hee rose early in the morning*, 2 *Chron.*29.20. It may bee, he might haue excused himselfe (as some of our great ones in these daies doe) that hee could not be ready time enough, he had much to doe, many things to put on, more then an ordinary person: but he laies by all these excuses, and therefore riseth a little earlier that day then others. That we may therefore manifest our reuerent affection to the Word, we must be forward.

Reas. 2. *It argues our Reuerence and delight.* 2 Chron.29.20

Thirdly, In regard *of others* we should be forward in comming, who are much encouraged hereby; as *Dauid* professeth

*Reas.*3. *Others are hereby encouraged*

professeth himselfe to be, *Psal.* 122.1,2. our readinesse may be of great force, to correct sluggishnesse and drowsinesse in another: *Iron may sharpen iron*, so saith *Paul* to the *Corinthians*; *Your zeale prouoked many*, 2 *Cor.* 9.2. When (on the other side) our backwardnesse is an offence and stumbling blocke (which none ought to lay) while some see such and such who are their betters, and haue more knowledge then themselues, to come late (if they come at all) they are encouraged to offend this way: Or if not so, yet late comming, especially of the greater sort, giues occasion of distraction and drawing away the minde from the worke in hand. Vpon these grounds it may be thought that the charge was giuen to the Prince, *to goe in when the rest goe in, and goe forth when the rest goe forth*, *Ezek.* 46.10.

Pro. 27.17.

Ezek. 46.10.

Reas. 4. *We get more good.*

Fourthly, In regard of *our owne profit* and benefit, we should be forward, for by our late and backward comming, we depriue our selues of some good that we might haue had.

Euery piece of Gods Seruice concernes all and euery one,

There is no one piece of Gods Seruice but it concernes euery one, as well as any one, and all may receiue edification thereby: As by *publike prayers* and *Confession of sinnes* (which is Gods Ordinance, should be made whensoeuer Gods people are Assembled, 1 *Tim.* 2.1,2.) So by *Reading of Gods Word* (which God hath also enioyned our publike Assemblies, *Deut.* 31.11,12.) And *singing Psalmes* (which we finde commanded, *Psal.* 95.1.2.) And by the *Word preached*, euen by the meanest Minister of Christ, may we receiue profit, if the fault bee not our owne, 1 *Cor.* 12.7. and 14.31. Yea from the blessing pronounced at the end of all, some good may be receiued: For else why did God require his Ministers to dismisse them with it, *Num.* 6.27. *Deut.* 10.8. 21.5. by this cry of blessing the people shall be heard, and this prayer come vp to heauen to Gods holy habitation, 2 *Chron.* 30.27.

2 Chro. 30.27.

Now as he that is away from any part of the Sermon shall profit the lesse by that which he doth heare: So he that

that comes not with the first to begin Gods worship, shall profit the lesse by all that afterwards shall bee performed. Thus wee haue the Reasons. For the Vse briefely.

Vse 1. It *Reproueth* vs for our backwardnesse: at the last some come, but where are many? where most? where All? It is said of *Cornelius* (who yet was a great man and a Captaine) that when he had sent for *Peter*, *he called together his friends and kinsfolkes and waited for him*, *Acts* 10.24. And the conuersion of the *Gentiles* is noted by this signe, that they shall so loue Gods Word, as to *waite for his Law*, *Esay* 42.4. but if we should examine mens conuersion by this note, the number of true Conuerts would be few: What Minister in these times, but is faine to waite for his people, not they for him? Can you truly say vpon the comming of your Minister, as *Cornelius* to *Peter*, *we are all here present to heare all things that are commanded thee of God*? Acts 10.33. Alas! should we stay till all, or most were come, when should we beginne?

For a goad in the sides of such slow-commers, let these things be well considered of by them.

Backward and late comming to Gods ordinances, argues first contempt. First, So much contempt as we shew to any piece of Gods Seruice, so much contempt we shew to God himselfe: as we esteeme of that, we esteeme of him, it being his owne ordinance (as I euen now shewed.) This is that which *Paul* speaketh, 1 *Thes.* 4.8. *He that despiseth, despiseth not man, but God.* Now looke what part of Gods seruice we refuse to yeeld our presence vnto, and carelesly neglect, to that we doe a contempt, and make knowne to all men that we haue it, but in a base and meane esteeme. Consider it well.

2. *Prophanesse.* Secondly, It argues a prophane heart, a diseased and distempered soule. That beast that is slow to feed, and beginneth not till the fellowes haue halfe done, we like not, we conclude it is sicke and in danger: So may we heere (if it be vsuall) I condemne not all that sometimes come late, or that sometimes depart before all be done; but those that doe

doe this ordinarily, and make no conscience thereof, these I condemne, and say againe, that *there needs no Argument to prone their soules diseased, themselues prophane then this their vsuall practise.*

Gen.4.3. You may remember it is said of *Cain*, that *in processe of time he brought of the fruit of the ground an offering to the Lord*: that is, at length he came with his sacrifice; it may be a reason is therein insinuated why God accepted not his sacrifice as well as *Abels*, because it was not with so chearfull a heart, and therefore he made no more speed in it, but came at length to doe it. Sure I am, that man that can rise early to goe about his worldly affaires, that can goe with life and spirit to a *Faire* or *Market*; to an *Enterlude* or *Play*; and yet when the *Sabboth* comes, that he should attend vpon Gods Seruice, lies long a bed, and cannot get out of the dores, so as to ioyne with Gods Saints in *Confession of sinnes*, and other holy duties; making no conscience of such Omissions, may haue as much comfort, that God will accept that Sacrifice hee offers, as *Caine* had.

3. *A striuing to out-bid for Gods curse.* Thirdly, Let not the *Curse* be forgotten, which is denounced against all such as doe Gods worke *negligently* Me thinkes when I see our Hearers come dropping in one after another, I heare all bid for that curse, but the last outbids the first, is not he like to haue it? Thinke of this thou that commest, when publike prayers are ended, the glasse halfe runne, Gods Seruice almost finished, not being withheld by any extraordinary or necessary let: thinke (I say) how faire thou biddest for a Vengeance: Art not thou worthy of it? Let this serue for a first Vse.

Vse 2. It may next serue to stirre vp a care in all this way, that they be forward in holy duties Good Hearers should not be slow-paced to Gods House: Our *Prayers*, and *Prayses*, and *Obedience* should *waite vpon God in Zion*. You know how it was with the two Disciples that had a desire to see Christ, they did out-run one another towards the graue, and striue who should be first there; the same *Affection*

should

ſhould be in vs in comming to his houſe. As *Motiues* hereunto, Conſider

Motiues to forward comming

1 *Such one'ly can expect a bleſſing.*

Firſt, Such hearers onely can comfortably expect a bleſſing, becauſe the promiſe is made only vnto ſuch, *Pro.* 8.34. *Bleſſed is the man that heareth mee, watching daily at my gates, waiting at the poſts of my dores.* Alluding (it may be) to painefull Schollars who watch the ſchoole dores, ſo as that they bee firſt in vpon the opening of them, and laſt out vpon the ſhutting; Such may comfortably waite for the bleſſing in the end, by vertue of this promiſe, as the people did vpon *Zacharie*, who would not away till they were diſmiſſed with it: as for others that doe not waite for the opening as it were of wiſedomes gates, that they may enter in with the firſt, they may happen to light vpon a bleſſing, but they haue neither ſcrip nor ſcrowle to ſhew for it; no promiſe by vertue whereof they can challenge it.

Luk. 1.21.

2. *Forward hearers makes forward Preachers*

Secondly, *Zealous* and *forward Hearers*, make *zealous* and *forward Preachers*. The *Apoſtles* had excellent gifts, and yet the forwardneſſe of their hearers did helpe to mend their gifts; It did ſet an edge vpon them, and cauſed them to doe their worke with more freedome of ſpirit. Yea, it wrought in *Chriſt himſelfe* great alacritie and readineſſe, ſo as that he would not ſpare time from preaching, not ſo much as might ſerue for his neceſſary repaſt, to eate bread; whereupon his friends ſought to lay hold on him, ſaying, he was beſides himſelfe, *Marke* 3.20.21. Now if *Chriſt* and his *Apoſtles* receiued helpe this way, through peoples zeale and forwardneſſe to heare, much more ſhall others? Doth not a fiſher take delight in angling when the fiſh bites greedily and quickly? if we had better ſport, aſſure your ſelues we ſhould be oftner at it: If with young pigeons you would cry, and follow after gaping for meate, we would empty our cropps to giue you ſatisfaction. How can *Archippus* but be watchfull in his miniſtery, when his people ſhall be ſo watchfull as to ſay, *Take heed to thy miniſtery that thou fulfill it?*

Acts 13.42. 44 48. & 16. 9, 10. Rom 18.10.

Coloſ 4.

Laſtly,

3. *Others zeale should prouoke vs.* 2 Cor. 9. 2.

Lastly, The zeale of other of Gods seruants should prouoke vs to forwardnesse. O Remember the daies of old, looke backe to the first Christians, and there we shall see women (the feebler sex) running with their little ones in their armes for the preferment of Martyrdome, ambitiously striuing for the next blow. And what lesse courage was there in our memorable and glorious Fore-fathers of the last of this age? I know not whether we shall stand more amazed or ashamed to reade their stories; they were forward to meete Christ in the garden, there to suffer with him: Wee are backeward to meete him in his parlour, there to sup with him. They made haste to the stake in the bloudy daies of persecution, we make none to the Church or Temple in these daies of peace. They thought themselus in prison while they were in prison, we esteeme Gods owne House a prison to vs. They thought the feete of bloudy butchers beautifull, when they came to take away their liues; we count no mens feete nor face lesse beautifull then theirs, who desire vnfainedly the saluation of our soules. Oh let zeale and forwardnesse in them, stirre vp the like in vs: Euery iade will follow, though not lead; we are but iades in Christianity, if *hauing so great a cloud of witnesses* to goe before vs, we mend not our pace in holy duties.

Heb. 12. 1.

Text. *Who Publicans were, and what their office.*

The Publicans and Sinners] *Publicans* were such as gathered taxe and tribute, exacted of the Iewes by the Senate, after they became tributarie to *Rome*. Euery Prouince had his seuerall society of *Publicans*, or *Customers*, and euery *Society* his distinct gouernour: Such a one was *Zacheus*, who Saint *Luke* calles *the chiefe amongst the Publicans, Luke 19.* And euery such prouinciall Gouernour, had one chiefe Master residing at *Rome* to whom they gaue vp their accounts.

ἀρχιτελῶναι. Luke 19. 2.

Tertul.

Some haue beene of opinion, that all *Publicans* were *Heathens*, but that opinion vpon good grounds is reiected: For first, *Matthew* who was a *Publican*, was afterwards an *Apostle*, therefore vnlikely to haue beene an *Heathen*:

Secondly,

Secondly, *Zacheus* a chiefe amongſt them, whoſe name is a pure Hebrew name: And therefore it is generally receiued, that Iewes as well as Heathens, became Publicans, or Collectors of cuſtome-money and publike payments.

Which office in it ſelfe was not culpable, for as it is lawfull for *Caſar* to haue tribute; ſo queſtionleſſe it is lawfull for ſuch as are in Office to receiue it, elſe would not *Iohn* haue giuen allowance to it: For when thoſe *Publicans* that came to be baptized, asked him *what they ſhould doe?* that is, what fruits they ſhould bring forth worthy of Repentance; He ſaid vnto them, *exact no more then which is appointed you.* He wills them not to leaue the office, but forbeare exacting in it, which was the thing which made them odious. It is true indeed, the taxe it ſelfe impoſed on the Iewes, who were Gods free people, was grieuous to be borne, but that which made the Farmers ſo commonly hated by the people of the Prouinces, was their couetous exactions. Hence it is, that they are euer ioyned in the Goſpell with ſuch as are flagitious: Sometimes with *Heathens*, as *Matth.* 18.17. Sometimes with *Harlots*, as *Matth.* 21.31, commonly with *Sinners* as here and elſe-where. Luk. 3.12.13.

Sinners] As the former were hatefull for their trade, ſo theſe for their vitious life. Some thinke thoſe were counted *Sinners* who were excommunicated of the Iewes, as notorious offenders for ſome manifeſt crime. Others; ſuch as being of a more diſſolute life had familiaritie with euery Gentile, and Publican; which amongſt the Phariſees was counted a thing heynous; And it is likely that the *Gentiles* dwelling amongſt the *Iewes*, had many of the *Iewes* to aſſociate and keepe them company, not regarding the rites and ceremonies of the law, nor the traditions of the Fathers; which thing cauſed them to haue the publike and common reproach of other *Sinners*. Howeuer, it is certaine they were ſuch as were of a wicked life and infamous. *Text.* *Sinners who were ſo accounted.*

Thus we ſee the Perſons who they were that came to

Christ. Now for *Doctrine.* And first from the words ioyntly may be gathered:

Doctrine. *One Sinner desires the fellowship of another.* Sinners and Publicans associate together. *Hand shall ioyne in hand,* as *Solomon* notes, *Pro.* 11. 21. yea so farre as to the very participation of their estates, as elsewhere hee shewes, *Pro.* 1. 14. reade for instance, *Gen.* 49. 5. *Psal.* 2. 1. 2. & 83. 3, 4.

Reas. 1. *Man is a sociable creature.* The Reasons may bee these; First, man is a sociable creature by nature (as said the Philosopher) and therefore desires companie. Which way soeuer he takes; be it to Heauen or be it to Hell, he is loath to goe alone.

Reas. 2. *Like will to like.* Secondly, *Sinne makes fooles to agree, Pro.* 14 9. for like will loue it's like; One lewd man loueth another for his sinnes sake, and desires his company for nothing more then his lewd conditions. Let a drunkard or a gamester bee alone, without the company of such as are disposed like themselues, and they are as chapmen without custome. It is neither meate nor musicke to them.

Reas. 3. *Sinne will be the lighter.* Thirdly, It may be they thinke *sinne will lie the lighter vpon their consciences,* when many stand vnder the burden with them; or at the least, that the *blemish will lie lesse vpon their Names.* Hence ill mindes care not how many companions they haue in euill; the more with them the merrier: If they miscarry they could bee content if all the world were enwrapped with them in their misery.

Vse 1. Hence the folly of such may be discouered and Reproued, who would be accounted good and yet vnnecessarily associate themselues, and entertaine familiarity with such as are lewd and infamous; like those at whom *Plutarch* laughed, who would be esteemed as wise as *Plato,* and yet be drunke in *Alexanders* company. Euery ones heart and disposition may be knowne by his company: that society wherein we take most delight, tells what manner of persons wee our selues are. *Dauid* takes comfort in this (as a speciall note of the vprightnesse and innocencie of his heart) that hee had not haunted with vaine persons, nor

Qualiscunque quis fuerit cum tali, se coniungit Amb. ad virg. deuot.

Psal. 26. 4, 5.

kept

kept company with the wicked. *Doues* assemble not with *Rauens*, nor *Lambs* with *Doggs*. And what fellowship can be amongst men of vnequall manners, of vnlike dispositions? Art thou then for the company of such as are infamous, and knowne to be of a loose conuersation? Thou hast then little cause to comfort thy selfe in thy sincerity; no not although thou art sometimes also seene to be in the presence of godly persons, and about holy actions. You see how it is with *Ducks* or *Partridges* hatcht vnder a *Henne*; a while they will remaine with her, and follow her, but not long; because it is not Naturall: they will soone take their flight or run into the water, and therein they doe according to their kind. So a Parat may be taught to speake but when it doth, it doth then but counterfet, anon it falls into it's owne wilde note and that is Naturall vnto it. So thou, who now heareſt, readeſt, prayeſt with Gods Saints, and to morrow, or shortly after, drinkeſt, gameſt, sweareſt, and art a companion with such sinners: Assure thy selfe thou doſt counterfet on one side. When thou commeſt amongst the beſt (conclude vpon it) thy cariage is but meerely artificiall, but then naturall when thou art amongst the worſt. Thou canſt not be a companion with *Saints* and *Swine*.

Saue thy selfe then from this froward generation. *Dauid* puts it into his Letanie (and so do thou if thou beeſt wise) From men of this world, Good *Lord deliuer me*. Full well he knew, no good, but much hurt was to be gotten in their companies: great danger is a man in, while he is amongst them, to be infeoffed both in their *Sinne* and *Puniſhment*. In their *Sinne* whilst by their speeches, or examples they corrupt vs; for it is no easie matter for a man to keepe his soule from infection, liuing amongst such as are infected, to keepe his heart in deteſtation of those sins which he daily sees practiſed before his eyes. If one grape of the bunch be blew, the reſt will soone change colour. See the danger of this in two remarkable examples, *Gen.*42.15. and *Eſay* 6.5. yet holy men both, one had

Vſe 2. Pſal. 17.14.

Danger of bad company both in reſpect of the euill of ſinne

learned to sweare *by the life of Pharaoh* through his riding in *Pharaohs* Chariot: and the other complaines, he was of vncleane or polluted lips, through his dwelling amongst a people of polluted lips. So then, it is no easie matter for a man to quit himselfe well, that hath fellowship with vngodly ones. You know this well, that if you put a good sure horse in a teame amongst a sort of iades, he will shuttle and soone become vntoward; as hardly can a *Dauid* put himselfe amonst the Philistines and come out innocent. And thus if these Publicans were not sinners, they were no whit beholding to their neighbours.

2. *Of Punishmẽt.* Pro. 20. 10.

Next in their *Punishment*; *the companions of fooles* (saith *Solomon*) *shall be inflicted.* And that first in their *Names*;

1. *On the Name,*

and so had good *Iehosaphat* his reputation blemished, of whom it is said, *he had riches and honour in abundance, but he was ioyned in affinity to Ahab.* Secondly, in their *Bodies* and *Goods*: So was *Lot* led away in that common captiuitie with the *Sodomites*; and full dearely bought the pleasures of the countrie by partaking in the punishment of the people.

2 Chron. 18. 1. Gen. 14. 12.

2. *Body and Goods.*

We reade in *Ecclesiasticall* History, that *Iohn* comming into a bath at *Ephesus*, and there spying the Heretick *Cerinthus*, leapt backe, calling vpon his company to flie from thence least the bath wherein that enemie of Gods truth was washing, should fall vpon their heads.

Euseb. lib. 4. cap. 14.

Thirdly, our *Soules* are in greatest danger which is worst of all, *Reuel.* 18 4. For if we partake with them in their sins, wee shall partake with them in their plagues, yea soule-plagues too, to which no plague is to be compared. Resolue then, though thou hast a bad acquaintance, yet neuer haue a lewd associate. And albeit vpon some vrgent and good occasion (which wee shall after see) thou maist come vnto the house and haue dealing with the wicked, or it may be, (as our Sauiour often did) sit at a sinners board, yet rather then thou wilt needlesly dip thy hand in any wicked mans dish, resolue to goe supperlesse to bed.

3. *Soule.*

It

It may further serue for Comfort and Incouragement to such as no vngodly one can fancie: Let a wicked man meete with one as wicked as himselfe, one drunkard with another, &c. there is hugging and embracing, let a good man passe by, and he passeth not without a scorne or taunt, why should this discourage any? Doth it not proue such to bee, too godly-wise for fleshly fooles to fauour, and their waies too righteous for sinfull men to like of? *Sinners* will agree with *Sinners*, *Publicans* with *Harlots*; wert thou of the world, thou shouldst finde more friendship at the hands of worldly ones; and wouldst thou runne to the same excesse of riot with them, thou shouldest then be the lesse traduced by them. *Vse 3.*

Lastly, Doe *Sinners* ioyne? Then much more let *Saints*. There is a *Right hand of good Fellowship* to be giuen, that Gods Word allowes, neither is there any such good Fellowship in the world as Religion teacheth Christians, and which we professe we beleeue in beleeuing the *Communion of Saints*. *You haue Fellowship with vs* (saith Saint *Iohn*) *and our fellowship also is with the Father, and with his Sonne Iesus Christ*. Hence *Nazianzene* tearmes Christians, the *Right good fellowes*. Oh how doe we darken the glory of our Religion while we liue as if no good fellowship were amongst vs? And how doth the world wrong our profession when it giues out, that it allowes none? There is indeed a supposed good fellowship, to which *Religion* and the true professors of it are professed enemies; such a good fellowship as that spoken of *Pro.* 1.10. But doe we therefore allow no fellowship, because we condemne all drunken fellowship? or cannot a man bee a good fellow except he will leape into hell for company? As for the right good fellowship indeed, amongst whom is it, if not amongst the Saints (which all professe they doe believe while they make profession of their faith.) Here wee meete together in Gods house like spirituall Merchants on this *Royall Exchange*; here wee eate together, drinke together, sing together, make merry one with another; *Vse 4.* Gal. 2.9. 1 Ioh. 1.3. Cvrigeons. 1 Cor. 10.16. Colos. 3.16.

another; And what fellowſhip can bee compared with this?

Another point we may here obſerue in the ioyning of *Publicans* with *Sinners*. Theſe ſeeing themſelues contemned, ſeeke comfort in that ſociety, which all others held loathſome and contagious. Had they not beene of all men hated and publikely defamed, they would not (ſaith *Calvin*) haue mingled themſelues with ſuch vitious perſons. Whence (as he well inferreth) we may learne:

In Mat. cap. 9. ver. 10.

Doctrine. Rigour doth rather hurt then helpe.

That as moderate Correction humbleth and ſhameth an Offender, ſo too much ſeuerity driueth him to courſes deſperate whereby he becomes more dangerouſly infected.

What great offence, what heynous fault was it to gather tole, that in that reſpect of all ſorts they ſhould be reiected as perſons prophane and deteſtable? This drieth them to ſeeke out for comfort by their ſociety, who (themſelues hauing an euill name) will not deſpiſe them for their infamie.

1 Kings 12. 4

For further proofe, remember that paſſage betwixt *Rehoboam* and his ſubiects. They deſire of him a remiſſion of exactions. Vpon his comming to the crowne, they craue his fauour in the weight of the impoſition which his father laid vpon them, that that heauie yoake might bee made lighter, and ſo they tender themſelues vnto his ſeruice. This propoſition of *Iſrael* puts *Rehoboam* to a deliberation: He calls his Councell, euen the grey heads that ſtood before *Solomon* his Father, who wiſely aduice their new Soueraigne the ſafeſt courſe; *If thou wilt bee a ſeruant to this people this day, and wilt ſerue them and anſwer them, and ſpeake good words vnto them, then will they be thy ſeruants for euer.* They had learned of their old maſter, that *a ſoft anſwer appeaſeth wrath.* A few good words would haue bound all his peoples hearts to his allegeance for euer. This Councell pleaſeth not, the young heads are conſulted with; their ſtomackes tells them, it becomes not Maieſtie to brooke ſo ſaucie an entreatie; they put words of greatneſſe and terror into their new Prince, *My little finger ſhall bee thicker*

Verſe 6.

Verſe 7.

Verſe 8.

Verſe 9.

Verſe 10, 11.

thicker then my fathers loynes. I wil add vnto your yoke, my Father hath chastised you with whips, but I will chastise you with scorpions. This vnseasonable austerity and peremptorie resolution of rigor causeth the smoaking Israelites to breake forth into a flame. Now the furious multitude flies out into a desperate reuolt; *What portion haue we in Dauid, neither haue we inheritance in the sonne of Iesse, to your tents oh Israel, now see to thine owne house Dauid.* Now let *Rehoboam* send his messenger to solicite the people with good words, it is too late, they will answer him with stones, the multitude is enraged, this profession of rigour and seuerity hath made them vntractible, and violent. Verse 16.

This euill effect of Rigour and austerity, Saint *Paul* was not ignorant of, and therefore writing to the *Corinthians* concerning the releasing or vnlooſing of the incestious person formerly excommunicate, but now seeming to giue sufficient testimony of his repentance, he wills them to receiue him againe and comfort him, *lest perhaps he might be swallowed vp with ouer-much sorrow.* As if he should say, the danger is great that may follow hereupon: If you continue your former seuerity against him, and receiue him not againe into fauour & loue, he may fall into despaire. Sorrow like a gulfe may swallow him vp to his vtter vndoing. 2 Cor. 2. Verse 6.

And so in his Epistles to the *Ephesians* and *Colossians* directing parents in their duties, aduiseth them to be carefull how they exasperate their children, or prouoke them vnto wrath, through an extremity in the vse of their authority, or ouer-great seuerity; which hardens oft-times the heart of the childe; and not seldome, causeth euill thoughts to arise of doing some mischiefe either to the *parent* or *himselfe*. Ephes. 6. 4. Coloss. 3.

Let this serue to Admonish all wisely to proceed in censures. There is a holy-craft and Cunning to be vsed in reprouing of offenders. What Saint *Paul* was vniustly charged withall in another case must be true of all (Gods Ministers especially) in this, we must be *craftie and take with guile.* The nature of the *Offence* and disposition of the *Vse* 1. *There is a craft in Reprouing which must bee vsed.* 2 Cor. 12. 16.

The Nature of the Offender and Offence to bee considered in Reproofe.

Offender would be considered. All sinnes are not of one size and sort; There is a sinne of *Ignorance*, another of *malicious wickednesse*; there is a *secret sinne*, and a *sinne* more *open*; there are *freckles* and there are *spots*; Neither doth he steale alike, who steales to *satisfie his hungrie soule*, as he that robs to *spend vpon his lust*; Learne wisely then to put a difference, and fit the plaister to the wound. What *Surgeon* will lay a fretting corasiue to a light soare; or bring a sharpe knife to make incision for curing a little wheale? Will any wise *Physition* for euery little qualme tumble vp and downe the stomacke with the strongest potions? are not such iustly counted bunglers and mountebankes? Let the nature of the fault then be truly vnderstood.

And so withall the nature of the *Offender*, For all Sinners are not of alike temper: Some may bee compared to *Thornes*, if easily touched they hurt not, but if hard or vnwarily they fetch blood. Others are like *to Nettles*, if they bee nicely handled they sting; but if hard and roughly pressed they are pluckt vp without harme; Some are as *wax* to worke vpon; others are *stonie* and stifnecked; here likewise must be wisedome and compassion shewed in putting difference. The *Husbandman* (saith the Prophet) *beateth out fitches and cummin with a staffe or rod.* Not with a cart wheele or threshing instrument as he doth the more stiffe and stubborne graine. Thus some must be saued with loue and others pulled out of the fire with feare. Euery bridle is not fit for euery beast, one thou rideſt with a bit, another with a snaffile; a hard and heauie one for this, and for that a lesse and lighter; neither is a like heate made for the melting of all mettalls, leade hath one, yron another and a hotter. According to the dropping of thy Still or Limbecke, thy fire is either lessened, or encreased: Thus wisely obserue the temper and disposition of the *Person* thou art to deale withall, see whether he be a Nettle or a Thorne; *Gentle* and *tractible*, or more *Stout* and *stubborne*; *Lead* or *Yron*; *Tender-hearted* and *dropping*, or more *Hardned* and *Obdurate*.

Iude 22. Esay

Such

Such as exerciſe *Spirituall* or *Ciuill Iuriſdiction* might do well to applie this. The *Magiſtrate* ſaith, one ſhould alwaies carry in his hand a paire of ſcales, and in the one put *Iuſtice* and in the other *Mercy*. Sinne muſt be ſentenced, and yet the puniſhment wiſely moderated. Thus *Dauid* will ſing of Mercy and Iuſtice, *Pſal.* 101.1. *Iſodorus.*

We reade of *Nero*, that in the beginning of his Reigne, when he was requeſted to ſet his hand to the execution of an Offender, would wiſh that he knew not letters, and that procured him great loue; but after the firſt fiue yeares, hee began to write his lawes in Blood, which (as *Apollonius* told *Veſpatian*) was his ruine: for albeit (ſaid he) he could tune the harp well, yet in his gouernment he would winde vp the ſtrings too high, or let them downe too low. Authority preſſed too farre, or relaxed too much is dangerous.

Gods *Miniſters* of *Word* and *Diſcipline*, may likewiſe be put in minde hence. A great part of their wiſedome ſtands in this, wiſely to wrap vp a peele as *Nathan* did, and to mitigate or allay the bitterneſſe of a Reproof or Cenſure with words of Comfort: To bee continually vpon Iudgement is not ſo profitable nor ſafe. The noiſe to which we are accuſtomed (though lowd) wakes vs not; when as a leſſe, if vnuſuall, ſtirreth and affrighteth vs. The next way to make our threatenings contemned, is to make them common. That rod I ſhall euer count profitable, that *ſtrikes ſparingly*, and *frights* ſomewhat *oftner* then it ſmiteth. 2 Sam. 12.3.

In a word, let all Gouernours of Families bee admoniſhed, that they be not Lyons in their houſes, leaſt they deſtroy their houſhould folke, oppreſſing thoſe that are vnder them. It is good ſometimes to blow the noſe and yet (ſaith *Solomon*) *if a man wring it too hard hee may make it bleed.* Rigorous courſes hath ordinarily produced ſad effects. Thou ſeeſt that thoſe drops that fall eaſily vpon the corne, ripen and fill the eare, but the ſtormie ſhowers that fall with violence beate the ſtalkes downe flat vpon the earth,

earth, which being once layed, are afterwards kept downe without hope of recouerie through weeds embracements. Haue you neuer knowne any that haue beene sent faultie to the iayle who haue returned flagitious and vile?

Further, in that these *Publicans* are ioyned with *Sinners*, both here and so ordinarily elsewhere; the Holy Ghost, it may be, would giue vs to vnderstand thus much:

Doctrine. *Where the Publican is, there is the Sinner.*

To bee a Publican and not a Sinner, is somewhat rare. Vsually where one is, there is the other: Shew mee the *Swearer* (thou sayest) and I will shew you the *Lyar*: so shew me a *Publican* and (ordinarily) I can shew thee the *Sinner*: For when hee is mentioned in Scripture, there is either the *Heathen* with him, or the *Harlot* with him, or the *Sinner* which he seldome goes without. You know *Matthew* was a *Customer*: *Zacheus* a *Customer*; both were Collectors of publike payments, and both griping Extortioners before Christ called them, *Luk* 5.27. & 19.2. But I doe but note the point.

Matth. 18.17. Mat. 21.31,32. Mat. 9.10,11. & 11.19. Mar 2.15,16. Luk. 5.30. & 7.34.

Reas. 1. *Because strong temptations in such places.*

Reason may be giuen; For such places and conditions of life haue stronger temptations to euill: They haue greater and stronger inducements to sinne then others, 1 *Tim.* 6.9,10. the glory of the world is continually before their eyes, *Matth.* 4.8. and he is a rare bird that will not stoope to the golden lure.

Vse 1.

Let then such as sit at the receipt of Custome, or follow any other gainefull trade, or calling, be most watchfull. Let such keepe in with God, and seeke strength from him to preserue them from such temptations as are incident to their lawfull callings, and which they cannot auoid, vnlesse they would forsake their calling. *The way of the Lord is strength to the vpright man* (saith *Solomon*) as if he should say, the man whose heart is vpright and sincere towards God, shall finde strength enough against euery temptation incident to his calling (or otherwise) *while he doth obserue Gods way*, that is, obserue his commandements and carefully take notice of the course of his prouidence: but if men will not keepe in with God, but fill their baggs with

Pro 10.29.

Vsurie,

Vsurie, Extortion, &c. then (saith *Solomon*) *Destruction shall be to such workers of iniquity*; Such gaine may be hony in the mouth, but it will be grauell in the throate. What is thus deuoured, God will cause men either to vomit vp here, or to digest in hell hereafter. For *the getting of riches by a lying tongue, is a vanity tossed to and fro of them that seeke death. And the robbery of the wicked shall destroy them because they refuse to doe iudgement.*

Multi in hac vita manducant que postea apud inferos digerunt. Aug.

Pro. 21. 6, 7.

It may serue to worke *Contentment* in our hearts in regard of a Meane estate and calling. The Poets feigne that when *Plutus* is sent from *Iupiter*, he limpes and paces slowly; but when he is sent from *Pluto* he runs, and is swift of foote, meaning (as it seemes) that riches gotten by honest and good meanes are not soone obtained, but when they come from the deuill either by vnlawfull callings, or the abuse of lawfull, they come with speed. Seldome doth a good man become rich vpon the sudden; wealth comes not with hast to the honest mans doore; but he that will extort, oppresse, sweare, and forsweare, serue the time, swallow any wickednesse, make his conscience poore to make himselfe rich, shall soone obtaine what he seekes for. But neuer grudge the thrift of these; Enuie not their gainefull trades, great gettings, &c. which it may be is more in an houre, then thine is in a moneth. Their coyne is *Guilt*, and the Guilt will with them, when the Siluer shall be left behinde them: Rather put thou on the Resolution of *Abraham*, that none but God shall make thee rich.

Vse 2.

Gen. 14. 23.

It may serue likewise to *Comfort* and *Encourage* those (poore few) that sitting at the receipt of Custome, I meane being in any gainefull Calling, endeauour with Saint *Paul to keepe a cleere conscience towards God and men*: Surely God himselfe is the protector of such. *He hath giuen his Angels charge ouer them, to keepe them in their waies* which are so full of temptations and snares) *that they hurt not their feete against a stone.* And let them haue the honour that *Sabinus* a *Publican* had, who for his honest managing

Vse 3.

Acts 24. 16.

Psal. 91. 11, 12

Sueton in Flau. Vesp. c. 1.

naging of that office, had certaine images erected vp in remembrance thereof, with this superscription, Κάλως πελωτήσαντι, *For the Faithfull Publican.*

Lastly, in that these *Publicans* are ioyned with *Sinners* by way of disgrace, we may obserue:

Doctrine. Sinne makes Persons and Callings infamous.

Sinne makes persons and callings infamous. Be the calling in it selfe neuer so lawfull; the Person professing it, otherwise neuer so well deseruing, yet sinfull practises powreth contempt and disgrace vpon it, and them.

We haue seene before, that no fault could be found with the calling it selfe; some of them professing it, were Iewes. And yet of the Iewes themselues, they scorned, and it loathed, because of the oppression therein committed.

What calling more excellent then that of the *Priest-hood?* What greater honour then to serue at Gods own Altar? and yet Sin hath powred shame vpon that, as appeares by *Nehemiah's* prayer, *Chap.* 13.29. *Remember them oh my God, because they haue defiled the Priest-hood*; and how they did defile it, is shewed by their taking strange wiues, contrary to Gods law; So *Hosea* 4 7. *As they were encreased, so they sinned against me, therefore I will change their glory into shame.* Those he there speakes of were the *Priests*, whom God had honoured with that function, together with other benefits belonging to the *Priest-hood*: These are charged with horrible Ingratitude, manifested by those sinnes of theirs committed against God; As *Idlenesse, Voluptuousnesse, &c.* for which God threatens, to *turne their glory into shame*: that is, to strip them of all those blessings wherein their chiefe glory consisted, and so expose them to be scorned and derided of all that had seene their former excellencie and glory, which accordingly was inflicted, when the Lord exposed their ignorant Priests to the contempt of the people, but especially when they were led into captiuity, at what time, not onely the glory of the Priest-hood but the Priest-hood it selfe ceased.

The

The Calling of the *Magistrate*, a high and honourable calling, whose dignity and excellencie aboue others, appeareth in this; that God hath put his owne name vpon them, *Psal.*82. *I haue said you are Gods*: And yet by sinne so stayned and blemished, as that *Seates of Iustice* are esteemed but as places of *Robberies*; and *Rulers* themselues but as *Theeues* and *Murderers*; according to that of *Esay*, *Chap.*1.21,23. For albeit they stood not by the way side, saying to passengers, *Deliuer yee*, yet they would in the priuate chamber say, *Giue yee*, *Hos.*4.18. They would take a Bribe, though not take a Purse. *Euery one of them loued gifts and followed after rewards*, *Esay* 1.23. Now if Sinne doth power contempt vpon these Persons and Places; you may then conceiue what it will doe on others, see *Pro.*14. 34. *Iosh.* 2.1,2.

The Reason hereof may be this; *Sinne hath a polluting and defiling nature with it*, as was 1. Signified by all those washings and purifications in the old law; 2. Set out by sundry comparisons in Scripture, and amongst others, in comparing it to a *Leprosie* which was most ignominious, and disgraced man aboue any other disease, *Num.*12.14. *Leuit.* 13. 45,46. It infected wooll, and walls; garments, and houses; made man loathsome to man. And as 3. these expresse Texts of Scripture proue, *Leuit.* 18.22. 24. *Isay* 4.4. *Matth.* 15. 19,20. 2 *Cor.*7.1. *Heb.*12.15. *Tit.*1.15. *Hag.*2.14. So that no worke of our hands, nothing belonging to vs, whether within vs, or without vs, but Sinne defiles, and makes loathsome; it leaues a staine and a blot vpon.

Reas.
Sinne hath a defiling nature.
Numb.19.
Esay 1.5.
Psal.38.5.
Esay 64.6.
Ezek 16.6,9.12
2 Pet.2 21.
Matth.23.27.

The point may serue to direct vs in a course how to bring our *Persons* and *Professions* into Credit. We know the complaint is generall, that no *Calling*, being be it neuer so excellent, nor honourable in it selfe, is had in that esteeme it doth deserue. Men are despised, and their callings passed ouer without respect; they are not regarded according to their worth and excellencie. See the way to helpe this: For can it be otherwaies?

Vse.
How to bring our Persons and Professions into credit.

While

Esay 33.15.

While Magistrates follow not noble *Isays* directions, to *walke righteously, speake vprightly, to despise the gaine of oppression, and shake his hands from holding of bribes*, as Saint *Paul* did the viper off; but tread in the tract of those, *Amos* 5.12. *Esay* 1.23. it is no wonder if they be despised, if they goe without the veneration that is due vnto their Persons. Let *Sampson* loose his eyes, (and a bribe will put them out) then shall he become a scorne vnto the *Philistines*: Hee who was their *Terrour* will bee their *Sport*. Euery wit and hand will play vpon him: Who is not ready to throw his bone and iest at such a Iudge?

While *Ministers* deale not plainely and faithfully in their places, but either forbeare to reproue sinne, or else sooth and flatter men in their sins, as those *Ezek.* 13. *sowing pillowes vnder mens arme holes, daubing with vntempered morter, speaking vanity and lies.* Whilst as those, *Mal.* 2.8. they depart out of the way themselues by a lewd and loose conuersation, and thereby cause many to stumble at the law, *corrupting the couenant of Leui before spoken of, verse* 4,5, no marueil if God according to his threatning in that place, *verse* 9. makes them contemptible and base before all the people, yea the calling it selfe basely esteemed of by the iniudicious multitude through such personall scandals.

While *Lawyers* with *Ahab* will sell themselues to worke wickednesse, and let out their tongues to any Client that comes to them, as *Baalacks* Messengers to *Baalam*, with the reward of diuination in their hands, bee their cause neuer so vniust nor dishoneſt; and like a Theeues lanthorne they will onely open one way, abusing their talents of wit, vtterance, &c. to make falshood haue more shew of truth, then truth it selfe: so blinding the eyes of the *Iury* with varnish, as that the native face of the cause cannot be seene: While they deale with others of their Clients, as we doe with men at Chesse, set them backward and forward at pleasure, yet still encouraging to proceed in the suit, telling them (as they doe all others that come) that their cause is good, like *Absalom* wherby he stole away

2 Sam. 15.3.

the

the hearts of the people and ſo theſe their monies (for their hearts they looſe) no wonder if euery man put's a Lawyer in his Letanie. Oh! this this is that that eates and canker-frets that noble ſcience and profeſſion, till thoſe things bee amended, neuer expect neither on Place nor Perſon due honour and eſteeme.

While *Tradeſmen* make no conſcience of Lying and deceit but with thoſe, *Amos* 8.5.6. they falſifie the balances, making the *Ephah* ſmall, and the *Shekle* great, ſelling, refuſe commodities for the beſt, and principall: Whilſt they add miſtery to miſtery, a miſtery of iniquity, to the miſtery of the calling they are of; euery man hunting his brother with a net, inſinuating themſelues into the ſimple buyer with faire and pleaſing words, thereby to ouer-reach and circumuent them. No wonder if God doth blaſt their reputations ſo as that their words and proteſtations dare not be credited. Mich 7.2.

In a word, whilſt euery man in his Calling (be it what it will be) ſeekes rather to liue of the ſin of the Calling, then of the Calling it ſelfe; whilſt they abuſe an honeſt calling by their diſhoneſt practiſes, and ſinfull courſes; there is no cauſe of wonderment, if the mouthes of all bee open to ſpeake euil; So that no profeſſor thereof can bee named without a ſtile like that of *Ieroboam* the ſonne of *Nebat*, who made Iſrael to ſinne; Something added to the name by way of contempt, ſo we ioyne Craft with the Lawyer, Flattery with the Courtier, Bribery with the Officer, Knauery with the Bayliffe, and Promoter; Baſeneſſe with the Prieſt, or Miniſter; and here in our Text, with the *Publican* is ioyned the *Sinner*, To conclude.

If it be obiected that the calling ſome are of, cannot bee followed (as the times are) without corruption: Except they take the courſes others do, they cannot liue nor maintaine their charge. I anſwer:

Ob. *Some mens callings cannot bee followed without corruption.*

Reſp. *No lawfull calling but may*

First, No lawfull Calling of Gods ordaining and warranting, but may bee followed without ſinne; For as Chriſt ſpeakes of the *Sabboth*, ſo may wee of Callings: Mar. 2.27.

man

1. Because the duty of no lawfull calling, is in it selfe euill.

man was not made for Callings, but Callings for man; that is, for his good, and not hurt neither of soule nor body. And therefore when wee speake of the sinnes of a mans Calling, you are not so to vnderstand vs, as if the worke or duty of any lawfull Calling, were in it selfe euill or sinfull; but that vpon each Calling or course of life, there is (through mans corruption) some speciall sinne attending, which those that follow it, are subiect to fall into.

2. The euill that accompanies it may be auoided.

Psal. 91. 11, 12.

Secondly, There is none but may auoid that euill or corruption if he will be watchfull, *Pro.* 10. 29. For such haue a promise from God, of his gratious protection in All their waies, as well as any, if they be faithfull. (As I haue noted in the former Doctrine.)

3. God will be good to them that doe auoid it though to their losse.

1 Sam 1. 5. Gen. 28. 11. Dan. 1. 15.

Thirdly, Though such as in their callings by auoiding the deceit and sinne thereof, haue not so much worldly gaine as others, yet God will be as good to them another way, and make it vp with peace of conscience. You know how *Hannahs* barrennesse was made vp with her husbands Loue; *Iacobs* hard pillow, with a sweet sleepe and blessed vision: *Daniels* pulse, with a goodly and cheareful countenance.

4. If the calling it selfe be vnlawfull then leaue it.

Fourthly, If the calling it selfe bee vnlawfull, the best way is, to exchange it for that which is lawfull, though meaner and poorer. Better not to liue at all, then to liue in sinne; better our bodies should pine and famish in this world, then that our bodies and soules should for euer be tormented in hell flames, when this life is ended. And so much for this point.

Text.

Sinners] By *Sinners* here, we are to vnderstand enormious persons, vitiously giuen, so as that they were reputed vile. So then we may inferre:

Doctrine. Those who giue themselues to Sin are Sinners.

Those who so giue themselues to euill as that they become vile, may iustly be called and esteemed Sinners.

A point that may abundantly be confirmed out of Scripture, as *Gen.* 13. 13. *Psal.* 26. 9. & 104. 31. *Matth.* 9. 10. 13. & 26. 45. *Luke* 7. 35. & 19. 7. *Ioh.* 9. 16. 31. But it

is

is a point I intend not to dwell vpon, therefore I haſten to Reaſon and Application.

Wee know euery denomination is from the greateſt part: we call not him a drunkard which hath once beene ouercome with drinke; nor him an Adulterer who hath once offended, but if one continue in that courſe, and amend not, him wee ſo account: In like manner, wee eſteeme not euery one a Sinner that ſinneth, (for then euery one ſhould be ſo eſteemed, becauſe *there is no man liuing that ſinneth not*, and yet we know in Scripture ſome men are called *Iuſt* and *Perfect*) but him we ſo account, that keepeth a tract in ſinne: He that continueth in his wickedneſſe letting ſinne raigne in his fleſh, giuing the raynes to his corruptions, driuing therein (as it is ſaid of *Iehu's* march) ſo furiouſly as *if hee were mad*. This man ought to haue his name from hence and bee called a *Sinner*.

Reaſ. *Euery denomination is from the greateſt part.*

1 Iohn 1.8. Matth.1.19. Iob 1.1.

Which Reproues ſuch as defie the name, though their courſe claime it. They are *Sinners at Large*, but that they are Sinners more then others they denie. Let ſuch know, men are to be diſtinguiſhed by name as they ranke themſelues in euill, *Pſal.*1.1,2. and the deeper they are in ſinne, the greater diſgrace muſt they looke for, in hauing titles giuen anſwerable thereunto. But ſuch times are we fallen into, that we are ready to deale with this Text, as, I haue read, the Gloſſe doth with a piece of *Gratians Decretum*, whereas the Text ſaith, ſhee is a whore that ſerues many mens turnes, the Gloſſe ſaith, the word Many is to be vnderſtood of three and twenty thouſand; And ſhe is not to be called a whore, till ſhe hath lien with ſo many: So till our ſinnes are multiplide vnto thouſand thouſands, wee thinke we deſerue not the name of Sinners.

Vſe 1.

Secondly, It may teach vs to put a difference betwixt *hauing of Sinne*, and *being a Sinner*. *There is none that doth good and ſinneth not. And if we ſay we haue no ſinne, wee deceiue our ſelues, and the truth is not in vs. If we ſay we haue not ſinned, we make God a lyar, and his word is not in vs.* And

Vſe 2. Eccleſ.7.22. 1 Ioh.1.8.10.

yet though all haue sinne in them, all are not in their sinnes. Wherefore (as the word Sinner is vsed in opposition to the good man) let those only be accounted *Sinners* as haue the course of their liues euill, so as that a man may say here is this mans walke, his daily path, this lewd course his ordinary practise; this is he that doth euill with both hands (as the Prophets phrase is, *Mich.*7.3.4.) earnestly. Let him haue the stile.

Eccles.9.4. 1 Sam.5.18.

In the next place, in that these vile and infamous ones, are they that resort to Christ, and follow after him; when others (as the Scribes and Pharisees) contemned and despised him, we may gather that

Doctrine. *The vitious person neerer heauen then the Pharisaicall.*

The vitious and most contemptible, are neerer heauen then the Pharisaicall.

For the Confirmation of which truth we will produce onely two Texts of Scripture; the first is, *Luke* 7.29.30. *The Publicans iustified God, being baptized with the Baptisme of Iohn: But the Pharisees and Lawyers reiected the Councell of God amongst themselues, being not baptized of him:* Whether we vnderstand the words as the words of the *Euangelist* (as some doe) or as the words of *Christ*, spoken concerning *Iohn* (as others doe) yet they confirme the point in hand. *The Publicans* (that is, those who were contemptible) *(when they heard)* whether *Iohn* preaching Christ, or Christ preaching of *Iohn* *(they iustified God)* acknowledged him to be righteous and iust, true and faithfull in his promises and threatnings, and themselues base and vile, deseruing hell *(and were baptized with the baptisme of Iohn)* adding to their outward profession that symbole, as a signe of their true repentance: *But the Pharisees and Lawyers*, those who were well conceited of themselues, and righteous in their owne eyes *(they reiected the councell of God amongst themselues)* *i.e.* when they were together derided such holy counsell as had beene giuen them, whether by *Iohn* or *Christ* in their Ministery *(being not yet baptized of him)* they despised the doctrine, and so also the signe and symbole, by the last manifesting their contempt of the first.

A ſecond place we haue, *Matth.21.31. Verily I ſay vnto you, that the Publicans and Harlots goe into Gods kingdome before you.* Where wee ſee our Sauiour deliuers the point in hand, and ſtrengthens it with an earneſt aſſeueration (*Verily I ſay vnto you*) and therefore you may beleeue it (*that the Publicans and Harlots*) perſons baſe and infamous (*Goe in the kingdome of God*) *i.e.* of grace here, and glory hereafter; they are more ready to repent, and beleeue and ſhall be ſaued (*Before you*) High Prieſts, Scribes and Phariſees, who iuſtifie your ſelues and boaſt of your owne righteouſneſſe. And thus doth the verſe following teach vs to expound it. *For* Iohn *came vnto you in the way of righteouſneſſe and yee beleeued him not, but the Publicans and Harlots beleeued him: And yee when yee had ſeene it repented not afterwards that yee might beleeue him.* As if he ſhould haue further ſaid, I haue reaſon for that I ſpeake, for thoſe deſpiſed ones agreed to the word of righteouſneſſe, which *Iohn* ſpake, preaching me to be the *Meſſias*, and with an earneſt affection embraced that which they heard; but you neither beleeued him preaching, nor yet when you ſaw theſe *Publicans* and *Harlots* enter into the kingdome of God before you by their Repentance and change of former life, were nothing at all moued thereby to Repent and Beleeue. Verſe 32.

Sundry Reaſons may bee giuen of the point; as firſt, God will ſooner looke vpon ſuch, with the eyes of mercy, and bleſſe his own ordinances to ſuch then to others, more righteous and worthy in their own eyes and eſteeme; becauſe by theſe, and from theſe, hee ſhall haue moſt glory. We are apt to thinke, oh if men of wealth and credit were religious and forward, what good might ſuch doe, what honour would they bring to God. When the truth is, God receiues moſt honour by calling ſuch as are moſt baſe and vile: For herein Gods power and mighty hand is beſt diſcerned, and the glory of mans conuerſion is hereby vnto him wholy aſcribed, which otherwiſe, and in others, would not ſo readily be. In which reſpect our *Reaſ.* 1. *Becauſe from theſe hee hath moſt glory.* 2 Cor.12.9. 1 Cor.1.29.

Luk.10.21.

Saviour giues thankes for this, *Matth.*11.25. and (as Saint *Luke* hath it) *reioyced in spirit at it, that God had hid these things from the wise and prudent of the world and had reuealed them vnto babes.*

*Reas.*2. *They haue more prayers made for them then the other.* Iob 1.4.5. 1 Sam.12.19. Gen.43.14.

Secondly, The sinnes of one sort are more conspicuous, and apparant vnto others, then the sinnes of the other are: whereupon it followes, that those most vile haue more prayers made for them, more admonitions and aduise giuen them; (which whosoeuer giues, if he be wise will second with a blessing) These and other helpes the other sort want, and therefore not so neere the kingdome of heauen as these are.

*Reas.*3. *Such are soonest conuicted, therefore soonest conuerted.* Luke 19.

Thirdly, Greatest and grossest Sinners, are soonest brought to a sence of their misery, and of the want of a Christ, then those who are well opinionated of themselues; Ciuill persons (as *Luther* speaks of an hypocrite) are a sinlesse kind of monsters, who by no meanes will bee borne downe to be guilty; when Adulterers, Drunkards, Swearers, &c. are easily conuinced. Their consciences thump them on the brest, and helps forward the labour and worke of Gods Minister, whereas the other sort put of all that is spoken with a word of defiance, as the Iewes did, *Iohn* 8.

Vse 1. Let this *Admonish* vs to despaire of none how prophane soeuer; So long as God is pleased to giue them the meanes of grace, and makes them willing to heare, so long there is hope, yea and more hope of doing good on such, then on others, of a more smooth carriage to the world-ward. Art thou a Minister, whose lot God hath cast amongst a people of a lewd and loose behauiour? yet bee not ouermuch discouraged, we may see more profit one day, then had we liued amongst a more ciuill and sober people. I know not how, nor why, but so it is; we would faine be our owne carriers; and might we haue our choice, wee would dwell at least amongst the *Ciuill*: but if the outward shew and fashion of our people, be not such as wee desire: If there be drunkards, whoremongers, and such as

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we finde in that Catalogue, 1 *Cor.*6.9,10. we (as *Nathaniel*) deſpaire of ſucceſſe through fooliſh preiudice; deſire to ſhift our charges, ſurceaſe our paines, &c. Now learne a Secret; more apparant fruit and comfort thou ſhalt finde (if conſcionable and diligent) in a yeares paines amongſt ſuch in conuerting and winning ſoules, then in thy many yeares ſore ſweating labours amongſt a people onely morally ciuill, and righteous in their owne conceits.

If we ſearch the Scriptures, we may finde many that haue beene infamous in the world for their lewd life, conuerted for one Phariſee: And experience teacheth it, to be an eaſier taske to teach a colt ſtrike true that was neuer backed, then to bring a horſe vnto it, that hath got a ſhuffling pace: Or to teach a ſchollar to write well that was neuer entred, then one who hath beene taught to frame his letters after an ill and contrary faſhion. Wherefore according to that of the *Apoſtle*, let vs *Inſtruct* (euen the worſt) *with meekneſſe, proning if at any time God will giue them repentance.* And be encouraged according to that of *Solomon* (though giuen in another caſe and to another purpoſe) *In the morning to ſow our ſeed, and in the euening, not to withhold our hand: for we know not whether ſhall proſper, either this, or that; or whether both ſhall bee alike fruitfull.*

Luk.19.5. Mar.16.9. 1 Cor.15.10. 2 Cor.11.23. *Amongſt many conuerted in the Goſpel, but one Phariſee that we reade of.*

2 Tim.2,25,

Eccleſ.11.6,

Priuate Chriſtians might doe well to take notice of the point in hand. Tell me, is thy husband, wife, childe, ſeruant, lewd and diſſolute? Oh yes moſt vile and infamous: Why how vile? Alas! it is a ſhame to ſay; yet ſpeake; what is he, an *Adulterer*, *Blaſphemer*; or is he worſe, a *Drunkard?* If ſo, yet know it hath beene proued, that no ſuch diſeaſe is paſt Gods cure. White paper is made of dunghill raggs: God can ſo worke the heart of the vileſt wretch, with beating and purifying, as it ſhall bee fit to write his lawes vpon: Yea their groſſe failings, (if they bee not to farre ſpent and gon) may be a meanes to put them on with more life and eagerneſſe to ſeeke a

Sauiour (with theſe Sinners in my Text) and that before many other, of a more faire and ciuill conuerſation.

In a word, I could wiſh that all proud *Iuſticiaries* would bethinke themſelues. It may be thou ſtroakeſt thine own head, and thankeſt God thou art not like thy neighbour ſuch a one; no drunkard, no extortioner, nor vſurer as he: Thou defraudeſt not thy Miniſter of his tythes, thou paieſt to a Cummin ſeed, &c. Well, all this is good, and happy were it for many that profeſſe well, if they could ſo glory: Yet let me tell thee, Opinion of this Righteouſneſſe is one of the greateſt impediments to a mans ſaluation: And whilſt thou art thus righteous in thy owne conceit, there is more hope of a foole then thee. That *Publican*, that *Harlot* which thou ſcorneſt, may poſſibly get to heauen before thee: therefore ply thee hard.

Pro.26.12.

Text. *Forto heare him*] The end of their comming was not to murmur, nor entrap, but to heare; And that they did not onely with the outward ſenſe the *Eare*, as thoſe, *Matth.*13.19. but with the *Heart*, being as deſirous to receiue it and obey it, as *Iohn* 8.47. & 10.27. Whence in Generall we may learne:

Doctrine. *The right end is to be aimed at in all holy performances.* *In Holy performances, to aime at the right ends*: For want hereof, God ordinarily hath reiected thoſe Seruices which he himſelfe hath required, as *Eſay* 58.2. That people did ſeeke God daily, and would know his waies euen as a people that doth righteouſly, *they faſted*, *verſe* 3. and tooke great delight to draw neere to God: But it was *worldly profit* and *ſafety* which they hoped to merit therby, that was the *white* they ſhot at, as appeares by their *Challenge*, and Gods *Anſwer* thereunto, *verſe* 3,4,5. In which reſpect, God commands his Prophet to cry out againſt them. See for further proofe, *Hoſ.*7.14. 1 *Cor.*11.17. *Iames* 4.3.

Reaſ. *The goodneſſe of each act is in reſpect of the end.* The Reaſon may be this, in that the goodneſſe of each act is in reſpect of the end. A good end is eſſentially required

quired to the goodneſſe of a worke. True it is: A good Intention doth not make good a bad action; And yet as true, that no act can be good, if there be not a good Intention in the doer, *Hoſ.1.4.*

Such then are hence to bee reproued, who reſt in the worke done as ſufficient; they tend their Church, ſay their prayers, receiue the Sacrament, and what would you more? Surely that which God expects more, the *How* and *Why*. While we come for *no End*, as that Aſſembly at *Epheſus*, the moſt part whereof knew not wherefore they were come together: Or for a *wrong End*, as thoſe *Iewes* who followed Chriſt to fill their bellies; it is ſome outward benefit and carnall contentment thou ſeekeſt after: Happily thou ſeeſt an *Outward bleſſing* accompanies Gods *Arke* whereſoeuer it reſts: Or elſe thou findeſt *Profeſſion* to be commodious, and vſefull to colour thy wickednеſſe withall, as thoſe wicked *Scribes*, who vnder long Prayers couered theeuery and oppreſſion. Thou deſireſt to be well thought of amongſt thy neighbours, therefore thou frequenteſt the company of Gods Saints, when it is for by reſpects: like the Hare which being hotly purſued, gets amongſt a flocke of Sheepe, that ſhe may caſt of the doggs by their looſing of her ſent, and not for any loue ſhe hath vnto that company: Or it may be thy comming is to take a nap, or elſe to prate, and plot, and practiſe Villanie, as did theſe *Phariſees* who followed our Sauiour. And thinke you then, that God is well pleaſed with your comming?

Vſe 1.

Acts 19.32.

Ioh.6.14.15.

As *Aſhaſuerosh* ſpake once to *Haman*, will God one day ſay to ſuch; *Will hee dare to force the Queene before mee in my houſe?* Durſt you be ſo impudent as come into my preſence and deuiſe miſchiefe, to luſt after a woman, practiſe wickedneſſe in my Temple?

Eſter 7.8.

The like failings are to be found in other duties. Some receiue the Sacrament, but it is as *Sichem* and his ſonne receiued it, hoping thereby to effect their purpoſe. Some pleade charitably in the poores behalfe, but no otherwiſe

then *Iudas*, because they beare the bagg and are Collectors. Some will be bountifull and giue; but as the *Pharisees* so they, a trumpet must first be blowen, they dare not trust God except they haue witnesse to the bargaine. Some will reuerence Gods Ministers, but it is to keepe their credits with the people, as *Saul* honoured *Samuel* to be honoured againe of him, or else it may be with those, *Luk.* 14.19. to bee excused. Diuers such like ends are aimed at, all indirect and sinnefull. Say not then the worke I doe is good, therefore I deserue no reproofe, nor blame, for if the end bee not right and straite, God will reproue thee for it. Beleeue it for a truth, there are many actions which haue smooth foreheads, holy and religious appearances; which receiue their bane from the intentions of the Agent, and more prouoke Gods wrath then many other workes, which carry more abomination in their faces.

Vse 2. Be instructed therefore next in all our holy vndertakings, to haue the right end in our eye. Let vs in the doing aske our owne soules as Christ doth *Andrew* and the other Disciple, *Ioh.* 1.38. *What seeke you.* For better helpe therein, see that thou enformest thy selfe well about the true and proper ends, why holy duties are ordained; And count that worke lost wherein the right end is not (at least in thy intention) reached.

Ad nihilum valet quod non valet ad finem suum. If thy knife be not good to cut withall; thy penne to write, thy plough to breake vp ground; thou saist they are good for nothing (though yet they may be put to some other vse) because they are not good for that end for which they were made. So maist thou say of all holy actions where the true end is wanting.

In *hearing* of the Word make this thy scope, that thy vnderstanding may be rectified, thy life reformed, for these be the principall ends of preaching, *Acts* 26.28. If thou beest not thereby either gathered into the true Church, or built vp to further perfection; thinke thy hearing was as good as nothing. *Ephes.* 4.12.

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In *Prayer* see thy aime be to auert and turne away some euill, either felt, or feared; temporall, or spirituall; or to procure some good blessing, either for soule or body, vpon Church or Common-wealth, for vs or ours; or to returne praise and thankes for fauours receiued or expected, in any of the forenamed kindes: For these bee the Ends of Prayer. And that Prayer is good for nothing where they be wanting. 1 Kings 8.33. Ioh 16. 23.24. Psal.50.14.

In *Receiuing the holy Sacrament*, of the body and blood of Christ, forget not the ends for which it was ordained. As to *Confirme* our *Faith*, and strengthen all sauing grace within vs; to make vs with a fresh remembrance apprehend Christs loue and goodnesse in his death vntill his second comming; and to testifie our vnfained loue one to another. If these be not the ends by thee propounded, I must tell thee thy comming is as good as nothing. 1 Cor.10.16.

Singing Psalmes is not without its ends: *Gods glory, our own and others edification and comfort.* If other ends be aimed at and these forgotten, thy singing shall be good for nothing, but to encrease thy score. Colos.3.16. Ephes.5.19.

Lastly, (to omit other) *Good-workes* are ordained of God for diuers ends and purposes, which would bee knowne and learned, and to our selues propounded; lest our workes be lost, and appeare in his eyes who should reward them, to be but glorious sinnes and beautifull deformities. Tit.3.14. Mat.5.26. 1.Pet.2.12, 15. Iam.2.18.

To heare him] The Collection hence is this: *Text.*

Christ was a Teacher. He himselfe taught doctrine amongst men. How could they heare if he did not teach? And that he was so, these Scriptures witnesse, *Deut* 18.18. *Ioh* 61.1. *Matth* 23 8. *Rom.*15.8. 1 *Pet.*2.25. Neither was he a *Minister* in name, and title onely; but he most painefully did discharge his office, in praying, preaching, watching, fasting; And with a holy life adorned he his Ministery, as witnesseth these Scriptures, *Isay* 17. *Mat.*5. *Luk.*4.18. *Matth.*4.2. 1 *Pet.*2.22. *Isay* 53. *Doctrine.* *Christ was a Preacher.*

Shall

Vse 1. Shall any then dare to cast contempt, vpon that calling which the Sonne of God himselfe did not despise? Time was when Princesses did not scorne the bed of those that serued at the Altar. Such reuerence did *Iehoram King of Iudah* (though degenerated into the Idolatry of his Father in law *Ahab*) beare to that sacred function, as that he married his daughter to *Iehoiada* the Priest. Why should the *Gospell* powre contempt vpon that which the *Law* honoured? Beleeue it brethren; there cannot be a greater Argument of a foule soule, then dislike of this so high, so heauenly a calling.

Vse 2. Next; Admire we Gods mercy in giuing such a Preacher to his Church. A great blessing we account it (as indeed it is) to haue a learned, painefull, conscionable Pastor; but to haue the *wisedome of the Father* giuen to vs, how great a blessing is it? Highly we thinke we haue deserued, if we giue any of our children to the Churches seruice; much more if with *Hannah*, we giue our first and eldest: now that God should send his eldest and onely Sonne to preach good tidings to vs, it is the wonderment of *Angels*. Oh how inexcusable shall we be if we turne away our eares from him that speaketh?

Heb,1.1.2.

Heb.12.25.

Vse 3. *Encouragement to beare Christ teaching:*

Lastly, Let the Church of Christ reioyce in this their teacher, of whom we may truly speake, as *Iob* 36.22. *who teacheth like him*; For

1. Because hee teacheth Freely.

First, He teacheth *Freely*; Many Ministers should bee regarded and ofter heard, were it not that they call for tythes and maintenance, and make a busling amongst their people for their Rights; in which respect, Saint *Paul* was faine to denie his maintenance that he might doe more good; See heere a teacher that will giue vs his labour freely, for so he saith, *Iohn* 17.8. *I haue giuen them the words that thou gauest me*, he Reades vnto his Church without Tuition.

1.Cor.9. 19.—23.

2. Fully.

Secondly, He teacheth *Fully* as well as Freely; He will take neuer the lesse paines with vs, because he giues vs our learning: For *all things that hee hath heard of the Father*

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hee makes knowne vnto vs, *Iohn* 15.15. that is, whatsoeuer pertaineth to our saluation, or which was necessary for vs to know, those things (as Mediator) he did fully and faithfully dispense, euen as he had receiued them of the Father.

Thirdly, He teacheth vs *Familiarly*: Though he be a profound and learned Preacher, yet hee conceales Art, and hides his learning; teaching vs as wee are able to beare by *Comparisons, similitudes, &c.* yea as a mother her childe at home, *Cant.* 8.2. so hee will teach his. 3. *Familiarly.*

Fourthly, He teacheth *Compassionately*: with maruellous great tenderneſſe, beseeching vs, pittying vs, weeping ouer vs as he did many times ouer the Iewes: *Oh Ierusalem Ierusalem, oh that thou hadst knowne, oh that thou wouldst learne*; he considers our nature and mould, and fits himselfe to it. He will by no meanes breake a bruised reed, nor quench smoaking flax. *Hee feeds his flocke like a shepheard, hee will gather his lambes with his arme, and carrie them in his bosome, and doth gently leade those that are with young.* 4 *Compassionately.* Luke 19. Psal. 103. Esay 40.11.

Fiftly, He teacheth *Comfortably*: Hee speaketh comfortable things; *Peace to his people*, *Psal.* 85.8. *the Gospell to the poore, deliuerance to captiues, recouering sight to the blind*, *Luke* 4.18,19. he comes with the Oliue branch of peace in his mouth. A true *Bar-Ionah*, the Sonne of *Consolation.* 5. *Comfortably.*

Sixtly, He taught and so still teacheth his *Effectually*: He will engraue his words *in the fleshly tables of our hearts*, 2 *Cor.* 3.3. yea though our hearts were dead within vs, yet he will make them liue, *Iohn* 5.25. other Ministers may require goodneſſe, but cannot make vs good; he can as well make vs so, as will vs to be so. 6. *Effectually.*

Oh how happy they then that be vnder his Charge, as all the Elect are, of what Country, Condition, Age, or Sex, soeuer? he hath not as other Ministers haue particular charges, all Parishes are within his Charge: not one Elect Iohn 17. Esay 54. Ier. 31.34. Ioh 10.29.

Elect vnder heauen but is of his Flocke and Cure: And those he will not loose, but feede and nourish to life eternall; onely our duty the next point will shew.

Text. *Heare him*] From whose example we take vp this Instruction:

Doctrine. Christ teaching must be heard. Deut.18.18.19 *To heare Christ when he teacheth*: He speaking should be heard, *Matth.*17.5. God from heauen by an audible voice calleth the Church to a dependance vpon the words of his mouth, *Heare him* (saith God) euen this my beloued Sonne, whom I haue now installed into his office, and worke of mediation and ministery: seeke from his mouth for the doctrine of saluation, depend wholly vpon him, hearken to his voice speaking. Hereto tends that Caueat of *Paul*, *Heb.*13.25. *See that you refuse not him that speaketh*, who was that? Why, *Iesus the Mediator of the new Couenant*, of whom hee spake in the verse foregoing.

For better opening, and more profitable explaining of the point; Consider wee these Particulars: First, who must heare him; Secondly, why wee must heare him; Thirdly, where we must heare him; Fourthly, how wee must heare him.

And that by All For the first, It is a duty imposed vpon all: *Hee that hath an Eare to heare must heare*, whether hee bee *Iew* or *Gentile*, *Iohn* 8.47. & 10.16. *Matth.*13.43. *Reuel.*2.7. 11.17. In Particular, Kings must heare him, as *Dauid* did; Queenes, as *Ester* did; Noblemen, as *Obadiah* did; Gentlemen, as *Sergius Paulus* did; Yeomen, as *Elisha* his hoast did; Labourers, as *Apollos* did; Women, as *Mary* did; Children, as those who cryed *Hosanna* did. In a word, all such as hope to haue a part in his blood, must attend vnto his voice.

2 Sam.12.1. Ester 4.16. 2 Kings 18.15. Acts 13.6.7. 2 King.4.10.11 Luk.10.39. Mat.21.9.

*Reas.*1. *Hee hath the words of eternall life.* Next the Reasons would bee giuen, why wee must heare, and so First, because hee onely hath the words of eternall life, *Ioh.*6.66. his words onely *are life and spirit*, till wee heare him wee abide in death, 2 *Tim.* 1.10.

Secondly,

Secondly, the Holy Ghoſt maketh it a marke of a ſheep of Chriſt to heare his voice, *Ioh.* 10.27. and giueth it for a teſtimonie that we are of God, if we be willing to heare, and the contrary for a ſigne of a reprobate, *Iohn* 8.47. Alſo it proues vs to be of Chriſts kindred, *Luke* 8. 20. which ſtands vs much in hand; for no comming into heauen for any, that cannot reckon their pedigree from Chriſt, as there was no comming into the Temple for any Prieſt who could not count his Genealogie from *Adam*.

Reaſ. 2. *It is a marke of a ſheepe of Chriſt.*

Thirdly, It is neceſſary that we ſhould heare him, if we conſider our own blindneſſe and ignorance in the things of God, our proneneſſe to error, hereſies; our aptneſſe to ſeduction and deluſion. Now ſeeing God hath in mercy ſent him to preſerue vs from theſe euills, our vnthankfulneſſe muſt be great and deteſtable, if we turne away our eare from hearing of him.

Reaſ. 3. *We are blinde and ignorant in the things of God.*

Fourthly, Heauie vengeance abides ſuch as refuſe to heare, *Acts* 3.23. *Euery one that will not heare that Prophet, ſhall be cut off.* Yea ſoarer Iudgement abides thoſe that deſpiſe him, then befell the Iſraelites that deſpiſed *Moſes* ſpeaking, *Heb.* 12.25. Now whoſe eares tingle not to reade of Gods wrath on them for their obſtinacie? and is it like that they ſhould be ſo ſeuerely plagued that deſpiſed the ſeruant, and not they much more who deſpiſe the Sonne, in turning away the eare from him? Theſe are the Reaſons.

Reaſ. 4. *Danger is great if we doe not heare.*

Thirdly, If wee would know where we muſt heare him? I Anſwer: in his Houſe eſpecially: Firſt, in his *Materiall Temple*, ſpeaking to vs in his *Word* and *Sacraments*, by his Miniſters, calling to *Repentance* and *Obedience*, *Cant.* 1. 7. 8. there hee exerciſeth his propheſying, and feeds his kids beſides the ſhepheards tents.

He is to be heard in his Temple.

Secondly, Speaking to his, In his *Spirituall Temple*, we muſt heare him. When by inward Inſpirations and heauenly motions, he ſtirreth vs vp to holy duties: when he comforts, confirmes, perſwades, let vs giue an eare. This

is

Cant. 5 2. & 2 8.

is that *knocking at the dore* spoken of, *Reuel.* 3.20. *now if any man* (saith Christ) *will heare my voice and open the doore, I will come into him and sup with him, and hee with mee.*

And so to be heard as to be obeyed.

Lastly, How we must heare him would be taken notice of: And that in a word is, so to heare him as to *Follow him*, *Iohn* 10. 27. *my sheepe heare my voice and follow me*: They frame all things after the prescript example of the Shepheard, vpon whom they alone depend. This is to heare not with the *eares of the body* onely, (for so did these wretched Pharisees as well as Publicans) but with the *eares of the minde* also, obseruing and doing *all things that he commands*, *Matth.* 28.20. And thus when we *Repent* and *beleeue* the *Gospell* we heare him, for this was the Sum of his preaching, *Matth.* 4.17. *Iohn* 12.36. So when we become *meeke* and *lowly*, taking vp the Crosse quietly, and patiently, we heare him; who in a speciall manner hath commended that lesson to vs, *Matth.* 11.29. Also when we *Loue* one another; Hee gaue a speciall charge concerning this, willing vs to approue our selues for his hereby, *Iohn* 13. & 19.12. 1 *Iohn* 3.23. now when we doe thus, then we heare him. The like I might say of other duties enioyned vs from his mouth: But I come to the Vse.

Vse 1. *Such reproued as heare* 1. *The voice of the Church before Christs.*

And first, diuers are to be Reproued as heare him not: As 1. *Papists*, who are willing to lend an eare to the voice of the *Church*: Traditions, Reuelations, false Miracles; yea to Antichrist himselfe; but to this Prophet they will giue no heed. What the Church saith (I will not say what Church) that they will hearken to, and beleeue; euen in those things wherein the Scripture (the voice of Christ) giues no testimony to it at all: but let the Scripture teach any thing, though neuer so plainly and clearely, that they will not receiue vnlesse it haue the testimony of the Church. The Church we denie not is to be heard as the Spouse of Christ: Her testimony doth first encline vs to thinke that the Scripture is Gods Word, and make vs willing

willing both to heare and reade it; but after we by hearing and reading of it, attaine to further certainty and assurance; God himselfe speaking to vs in the Scriptures, and that so clearely, as that the faithfull are vndoubtedly assured it is hee that speaketh in them, and to him, they especially giue eare as to the onely Master and Doctor of his Church.

Secondly, *Atheists*, these lend an eare to *Carnall reason* and *fleshly wisedome*: Scripture will not serue their turne, they must heare *Reason*. I deny not but a Christian may desire to know the reason of that he holds and heares: For euery one is bound to *answer them that demand a reason of him of the hope that is in him*, 1 *Pet.* 3.15. neither is the *Virgin Mary* blamed for asking, *How can this thing bee*, *Luk.* 1.34. prouided that it be with a desire to be further confirmed in the truth, and with a Resolution to yeeld to that Reason God hath reuealed in his Word. But for a man to giue himselfe liberty to cauill, and oppose such truths as are clearely reuealed in the Scripture, holding it a high point of folly to beleeue such things as bee aboue the ordinary course of nature, and vnto which reason cannot attaine, it is a damnable and detestable sinne. 2. *Carnall Reason.*

Thirdly, *Carnall Protestants*, who hearken to *Lawes of men*; the *voice* of *Profit*, *Pleasure*, *Carnall Friends*, and to the voice of the Serpent in all these, perswading to taste of the forbidden fruit; no whit regarding the voice of Christ, be it neuer so loud, perswading to the contrary: But the Apostles thought it fitter to obey God then men, *Acts* 5.29. and *Hierom* put on this resolution, that if father or mother or child stood in his way to hinder him from Christ, he would trample ouer them, rather then to be kept from his Sauiour. The voice of these things should no more keepe vs from hearing Christ, and following him, then did the bowing, and crying of the calues of those two milch kine, which did carry the Arke of the Lord to *Beth-shemesh*, hinder them. 3. *The lawes of men, and voice of Profit, &c.* 1 Sam. 6.10.

Vse 2.

A second Vse is to stir vs vp so to hearken to the voice of Christ, as that we cleaue to the Councells, Reproofes, Doctrines and Exhortations, deliuered to vs in the execution of his office, *Iohn* 6.68. receiuing the truth with all full Assurance, *Heb.*3.6. 2 *Pet.*1.19. And that wee may truly profit by his preaching, see that we bring broken hearts and poore spirits with vs, for to these doth he looke especially, *Isay* 60.1. These hee doth delight to teach. Call we also vpon others, whose conuersion we doe desire, that they would goe vp vnto his house to heare, *Isay* 2.3. So did the woman of *Samaria* call vpon her neighbours, *Iohn* 4.30. And *Elkanah* his family, 1 *Sam.*1.21. And *Cornelius* his kinsmen, and speciall friends, *Acts* 10.24. there is a maruellous power in Christs voice, to preuaile with the heart of man. *Saul* sent messengers to *Naioh* to lay hold on *Dauid*; God laies hold on them, and turnes them from *Executioners* to *Prophets*. We know not how God may worke while we bring them to the house of God. Many a one hath come to Church to carpe, and scoffe, to sleepe or gaze, that hath returned a Conuert home. Let it therefore be the chiefe care of a Christian, to plant him and his, where Gods ordinances may be enioyd, *Psal.*27.4. And let Parents take heed how they place their children in seruice or in marriage. It is often seene, that they of all other proue most vngratious who haue had best education, when once they loose the benefit of a powerfull Ministery. And so much for this Doctrine: It followeth.

Text. Verse 2.

And the Pharisees and Scribes murmured saying, this man receiueth sinners and eateth with them]

Pharisees] It was a name of *Sect*, so saith Saint *Paul*; The *Sect* of the Pharisees, *Act.*26.5. Their employment was expounding and interpreting of the law: Saint *Paul* calls them in the place before quoted, ἀκριβεστάτην αἵρεσιν the most exquisite Sect. They were of chiefe repute, and counted the Profoundest Doctors. When these Lectured, the people were wont to say, *The wise expound to day.*

*Pharisees a name of Sect, what their employment. Luk.*11.45.

Touching

Touching their Originall, thus we reade. There were in the old Iewiſh Church, before the times of *Haſmonei*, two kinds of *Dogmatiſts*, holding differing opinions and conceits about Gods Seruice; the one accepting the *written law*; the other *Tradition* or the Addition to the law, thinking it ſmall thanke to doe onely what was bidden, vnleſſe they did ſupererrogate of God, by doing more then was commanded. Yet at the firſt theſe both pleaſed themſelues, and did not by oppoſition of Science, diſpleaſe each other; diſagreeing in opinion, they yet agreed in Affection. Now (ſaith *Scaliger*) as long as *Supererrogation* onely was vſed, there was no Sect in Gods people; but when theſe voluntary ſeruices were brought into *Cannons*, and committed to writing, and ſo that which was before *Arbitrary* became *Neceſſary*; then aroſe many doubts, diſputations, and queſtions growing and ſucceeding daily: And two Sects differing in opinion ſprung vp; the one admitting onely the written law of *Moſes*, the other the Traditions, Interpretations, and Expoſitions of their *Rabbines*, and theſe were called *Phariſees*.

Their originall. Ioſ. Scal. elench. trihar.

Concerning the Etymologie of the name, there are ſundrie opinions, by generall conſent (though it might admit of other probable deriuations) it is fetcht from *Separation*, by the Greekes they were termed ἀφωρισμένοι, wee may Engliſh them *Separatiſts*.

The Etymologie of the name.

The Particulars from which they ſeparated themſelues, were theſe; Firſt, from *commerce* with other people, not onely of different Religion (for to conuerſe with ſuch, they counted a thing abominable, and hee that did eate a Samaritans bread was with them, as he that did eate ſwines fleſh) but from their owne vulgar alſo, with whom no familiarity might be ſuffered. Thoſe they called *The people of the earth*, and when they ſpake of them, they would ſpeake of them with great contempt and ſcorne, as we ſee, *Iohn* 7.49. *This people who know not the law are accurſed*, and all but themſelues by way of diſgrace they called *Other men*. Of ſuch as theſe the Prophet *Eſay* ſpeaketh,

The Particulars from which they ſeparated: 1. From commerce with other people.

Arius mont. in Euang. Mat. 23. Luk 18.

Isay 65.5. they cry *Stand apart, come not neere mee, I am holier then thou.*

2. *In their Habits.* Secondly, They Separated in their *Habit*, hauing a peculiar sort of Apparrell which they vsed, different from the cloathes of common people, and whereby they were distinguished from others: Hence it was vsually said amongst them in a common Prouerbe: *The Cloathes of the people of the earth, are the footstoole of the Pharisees.*

Vestes populi terræ conculcatio Pharisæorum.

3. *To an extraordinary sanctity of life in outward shew.* Thirdly, They Separated (at least in shew) to an *extraordinary cleanneſſe* and *sanctitie of life* aboue others, *Luke* 18.11. *God I thanke thee I am not as other men are*, Extortioners, Vniust, Adulterers, &c. Cups, Pots, Platters, and themselues they washed often. Had they beene abroad, least they should haue beene touched by any Sinner (which they iudged a kinde of Pollution,) they would scoure themselues at their returne, and not eate before they had washed, iudging it to be a greater sinne to eate with vnwashen hands, then to commit Fornication. This they held to be a matter of such importance, as that they taught their Disciples, if in case they should come to some water, but not enough both to wash and drinke, they should rather chuse to wash then drinke, though they dyed with thirst. Thus we see what these Pharisees were, and whence. Next for the Scribes.

Mark.7.3.4. Luk.7.39. Matth 15.2. *Drusius præf. Matth. 15. in addend.*

Scribes a name of Office. Who were Scribes. 2 Chron 24: 11. Matth.2.4. Luk.5.17. & 7.30. Ezra 7.6.

Scribes] This was a name of *Office*, and more Ancient: It was giuen to two sorts of men, some *Popular*, others *Legall*; some meerely Laicks; others Clergy men. The one sort were Secretaries, Recorders, Notaries; attending either on the King, or else were employed in publike Courts and Consistories. These are not heere meant. The other sort, were Doctors of the law of God; whose Office was to write, reade, and expound the same vnto the people: such a one was *Ezra*, and such were those wee reade of, *Ier.*8.8. These ioyned themselues to the *Pharisees*, as the purer Iewes, and differed not from them in attire and fashion. The chiefe difference betwixt them, lay herein,

herein; the one sort in their preachings pressed *Traditions*, the other sort clave to the *Written Word*, whence they were termed *Text-men*, or Masters of the Text. In a word, the *Pharisee* bare most sway amongst the people, and exceld for *Piety*, but the *Doctors* amongst the Scribes exceld for *Learning*. With admiration of both sorts, were the poore Iewes so taken, as that they were perswaded, if but two men should goe to heauen, one would be a *Pharisee*, and the other a *Scribe*, these

Drus. de trib. Sect. l. 2. cap. 13.

Murmured] *Murmuring* is a sinne, betwixt secret backbiting and open rayling; A smothered malice which can neither vtterly be concealed, nor dare openly be vented. It is either against *God* or *Man*: Against God, so it is *That Grutching and discontent of minde, whereby wee are displeased with Gods dispensation and dealing*, 1 *Cor.* 10. 10. Against *Man*, so it is *A secret grutching of our brother, closely seeking their discredit, whispering against them whatsoeuer euill they can deuise*. Thus did these learned *Rabbines*, euery where murmur against Christ and his Disciples, seeing multitudes daily flocking after them and falling to them.

Text.

Murmuring what, and the Kinds.

This man] In the word οὗτος, there is great Emphasis (as well noteth a iudicious Expositor on the Text) it is as much as if they should haue said this great Doctor and holy man, who requireth and professeth such sanctimony of life, euen *this same man*.

Text.

Aretius in loc.

Receiueth Sinners and eateth with them] For as I before noted, they held it to be a kinde of pollution to bee touched by such; therefore they concluded he was such a one himselfe, as the company was with whom he was conuersant. Thus hauing cleared the words, and found the sense, we come to obseruation from each part, according as in the beginning we haue deuided them. And first for the Parties accusing our Sauiour, who were,

The Pharisees and Scribes] Those σοφοὶ wise men (A title either arrogated by them, or else by the people appropriated to them, from an opinion of their extraordina-

rie learning. These were the men, who out of their deepe reputed iudgement, would cast a foule aspersion vpon the Sonne of God for this worke of mercy. So then we may hence inferre:

Doctrine. *The learnedst Doctors not euer the wisest men.*

The learnedst Clarkes are not alwaies the wisest men. Sound grace doth not euer accompany great learning; we reade, *Luke* 7.29,30. that when Christ preached, the common people that heard him and the Publicans, iustified God, and were baptized with *Iohns* baptisme; but the Pharisees and Lawyers reiected the councell of God amongst themselues, and were not baptized, so *Iohn* 7 48. those learned Doctors who boasted of their knowledge yet professed that none of them, nor any Ruler beleeued on Christ, so 1 *Pet.*2.7. we reade of the builders, that they refuse the corner stone, *i.e.* Learned men, such as are of great note in the Church, as the *Scribes* and *Pharisees* were, such as are Master Builders, and professe eminent places, prime men in managing the affaires of the Church: these may disallow and oppose Christ and his truth: these may be deceiued and that in *Capite*, *Iob* 32.9. we haue it in plaine termes, *Great men are not alwaies wise, neither doe the aged vnderstand iudgement, saith Elihu.*

*Reas.*1. *Humane learning is not the proper instrument of spirituall discerning.*

The Reasons may be; First, because *Humane Learning is not the proper instrument of spirituall discerning*; It is the spirit of God whereby alone the darke minde of man is illuminated to vnderstand the things that are of God. And this is the reason the Apostle renders, 1 *Cor.* 2. 14.

*Reas.*2. *God in iust iudgement punisheth their Pride, Enuie, and blinded of the truth.*

1 Cor.1.23.

Secondly, This often happeneth through the iust iudgement of God vpon such as are learned; punishing thereby, First, their *Pride*, with which they are often puffed vp, 1 *Cor.*8.1. so as that in the ouer-weening conceit of their owne excellencies, they grow to contemne others (as these Pharisees did) and which is worse, to despise the simplicity of the Scriptures, esteeming it no better then foolishnesse. Whence ariseth a neglect of the meanes by God ordained for obtaining grace, and a laying aside the study of the

the Scriptures, which alone are ſufficient to make men wiſe vnto ſaluation: no maruell then, if God withhold his gifts from thoſe who doe contemne them.

Secondly, Their *Enuie*, ariſing from the former, *Gal.5.26.* they thinke themſelues ſo worthy, as that they enuie all other that ſeemes to eclipſe their glory. We ſee it in theſe Phariſees, they fret at the credit and fame of Chriſt; all the world follow after him, which they cannot brooke. And as it was with them, ſo with other in like ſort.

Thirdly, Their *wilfull hatred of the truth*, ariſing from their Enuie; So farre doth that carry many learned men oftentimes, as that they fall into a loathing not onely of the veſſell but of the liquor that is in it; So was it with thoſe learned *Rabbines*, it boare ſuch a ſway in their hearts, as that it brought them in the end to fall into the ſinne vnpardonable, wilfully and malitiouſly to deſpight the ſpirit of grace. Theſe things conſidered, wee need not wonder if God ſo giue them vp, as that hauing eyes, yet they cannot ſee, nor vnderſtand: As we ſee in ſome of theſe Phariſees, who could not apply what themſelues ſpoke, we ſee it in that particular paſſage, *Matth.2.4,5.* they being asked by *Herod* concerning the Meſſiah, could anſwer directly out of Scriptures, and giue ſuch ſignes of him as did euidently agree vnto him. And yet theſe learned Doctors were ſo infatuated, that when they ſee the man to whom their owne ſignes agree, yet they reiect him, and will none of him. And thus much for the confirmation of this doctrine. Now for Application.

Vſe.
A Popiſh plea met with.
No good Argument to proue their Religion to be trueſt, becauſe profeſſed by greateſt Clarkes.
Iohn 7.48,49.

First, This ouerthrowes a Popiſh plea, often vſed by Papiſts vnto the Ignorant. Our Religion ſay they cannot be, and their Religion cannot but be the true, becauſe the one hath beene oppoſed, and the other ſo long maintained by ſo many Popes, Cardinalls, and Doctors, who haue excelled in learning. An Argument not much vnlike that, wherewith the Iewiſh Doctors oppoſed Chriſt; For was not this their grand reaſon they vſed againſt him? *Doe*

ny of the Rulers or Phariſees beleeue in him? but this people who know not the law are curſed. The like reaſon is brought to proue our Religion not to be the true Religion; Why? Doe Kings, or great men; Do Doctors or learned Fathers of the Church beleeue ſo? If then the former Argument were weake to proue what they went about, this latter cannot be of force.

But that we be not deluded with ſuch ſhadowes, we anſwer more fully, and particularly: Firſt, that wee reuerence and highly eſteeme of the Antient Fathers, and Doctors of the Church for their great learning; and indeed giue them more reſpect by many degrees then doe the Papiſts, who in many points renounce their authority, and haue by their *Indices expurgatorij* (whereof they haue made fiue already, as being neuer ſatisfied with the correcting of them) altered and quite put out many of their ſentences, and that not onely out of their prefaces and margents, but of the very Texts themſelues, as is euident to the world.

Patres in maximis ſunt noſtri, in leuioribus vari, in minutiſſimis veſtri.

Secondly, That we are ſo farre from deſpiſing *Authority*, or flying the triall of our religion by the iudgement and conſent of the Churches Doctors, (as Papiſts would make the world beleeue) as that we challenge them in the maine controuerſies to be wholly ours; neither are they able to bring one Father, who liued within a thouſand yeares after Chriſt, for proofe of diuers points of Doctrine taught by them, and denyed by vs; As that it is not meete and expedient to haue the Scriptures tranſlated into the knowne languages of common people. That the holy Scriptures may not be indifferently read of all men, no not of any other then ſuch as haue expreſſe licence thereunto. That there are ſeuen Sacraments. That it is vnlawfull for the common people to receiue in both kinds. That a woman may baptize. That λατρεία may be giuen to Images. That a Prieſt ſinnes more grieuouſly if he marry, then if he keepe a whore. That he who hath vowed chaſtitie is not guiltie of breaking his vow by whoring, but onely

onely by marrying. That none may determine a point of Faith, but the Pope. That the Biſhops bleſſing will purge a man from veniall ſinnes. Theſe and diuers moe which might be named, let them ſhew of what Father they learned them, or of what Doctor within a thouſand yeares after Chriſt they had them.

Thirdly, That (notwithſtanding this) we are not to haue the faith of Chriſt in reſpect of perſons, nor to iudge of truth and falſhood, by the multitude, greatneſſe, and learning, of them who are with it or againſt it. There are many great in the world who are yet of ſmall account with God; very learned in humanity, who are ignorants in Diuinity, *Matth.* 11.25. *I thanke thee O Father that thou haſt hid theſe things from the wiſe and prudent of the world, and haſt reuealed them vnto babes*: God hath oftentimes diſcloſed that to a babe and nouice, which hath beene cloſed vp to the moſt wiſe and iudicious. In naturall ſpeculations the greateſt wit and deepeſt iudgement carries it; but in the Reuelations of God, the fauour of his choice ſwayes all, not our apprehenſions; therefore next:

Vſe 2. Be Admoniſhed in matters of Religion, not to be ſwayed with this inducement, nor haled (as thouſands haue beene) out of the path of righteouſneſſe with this Cable. *It is the opinion of ſuch and ſuch learned men*; the *Rulers and the Phariſees doe thus or thus*. Such a great Schollar is of opinion, that Vſury is lawfull. And ſuch a Doctor, that quarterly or monethly preaching is as much as needs. And that weekely Lectures bring propheſie into contempt. And ſuch a Learned man giues liberty to his flocke, to bowle, to ſhoote, to dance, after euening or morning prayer on the Sabboth day. And why ſhould wee ſtand ſo ſtrictly or preciſely vpon it, ſeeing they allow it?

For Anſwer hereunto, let the Doctrine in hand be well remembred: *The learneſt Clarkes are not alwaies the wiſeſt men.* Things are not therefore to be beleeued, or done, becauſe they are graced with the authority of ſome great ones: Seldome hath there beene any great error in the

Magni rarò errores nisi ex magnis prodiêre ingeniis.

Church which hath not beene the of-spring of some great wit. Againe, the learnedst Doctors, are men subiect to infirmities; no man vpon earth hath his vnderstanding perfect. *Chrysostome* may be tainted with an opinion of *Free-will*, and *Peters primacie*. *Origen* maintaine *vniuersall saluation* of men and diuels. *Cyprian* hold *rebaptization*. *Augustine* write doubtfully about *Purgatory*, and (awhile) hold confidently, that vnlesse children receiued the Supper of the Lord, they could not be saued. *Illyricus* about *originall sinne* may faile. *Hierom immoderately* extoll *virginity* aboue *marriage*. *Eusebius* be an *Arrian* and defend *Peters* abiuring his Lord. *Luther* may also faile and haue his error, in maintaining *Consubstantiation*. The night of our ignorance while here we liue is not wholly spent, nor the day of our knowledge wholy come; and this remaining ignorance in the best, bringeth forth false opinions, and expositions.

Quest.
How the ignorãt may be setled in the truth amidst so many different opiniõs of learned men.

But how shall the ignorant be settled in the truth, if the wise and learned may thus mistake? or who may a man beleeue, if our learned Clarkes may not be beleeued and followed? It may seeme to be the safest course and quietest way, to giue eare neither to one nor other, but to serue God with a good intent and meaning, and to professe one religion no more then another, till those who be counted learned agree amongst themselues.

Resp.
1. There is but one Religion a man can be saued by.

First, you must know, that is a damnable conceit, that man may bee saued in any Religion. *Scripture* teacheth otherwise, as that there is but *one Faith*, *Ephes.* 4.5. *one way* and *one gate to life*, *Matth.* 7.13. And God promiseth *one heart and one way* to his Elect whom he meanes to saue, *Ier.* 32.39.

2. That must bee enquired after.

Secondly, It is Gods Commandement, that we should *stand in the waies, behold and aske for the old way, which is the good way and walke therein*, *Ier.* 6.16. Though there be diuers waies, and broad ones too; many opinions, and some of them plausible, and pleasing, which most take vp; yet we may not be careless but enquire after the truth:

As

As the Traueller doth when he comes to diuers turnings, that he may not goe out of his way (as many it may be did before him) seeing his businesse is important, we know how it is with vs being sicke, we doe not neglect all physicke because there are many cousening Impostors, and Empericks, who kill instead of curing; but this causeth greater care in chusing out a Physition skilfull and learned: so should it be in this case.

Thirdly, Though there bee many opinions, yet all the godly agree together in the maine: In matters the knowledge whereof is necessary to saluation, they all agree: In the conuincing of the *vnbeleeuer*, and such careless professors as thy selfe art, we all agree, 1 *Cor.*14.24. 3. *All the godly, learned, agree in the maine.*

Fourthly, As for the corrupt iudgement of such as are vngodly (the wise and learned of this world) a simple and single hearted Christian may bee helped against, and that; 4. *The vnsound may be discouered.*

First, By obseruing the Liues of them, for their fruits doe vsually discouer them, *Matth.*7 20. they being not more vnsound in the *Theory* then in the *Practise*. This rule the Apostle giues, *Rom.*16.17,18. *I beseech you brethren marke them which cause diuisions and offences, contrary to the doctrine which yee haue learned, and auoid them: For they that are such serue not our Lord Iesus Christ but their owne bellies, &c.* And thus our Sauiour in diuers instances, *Matth.*23. detects these *Pharisees* of prophanesse. When thou heares therefore the credit or learning of any Diuine spoken of, to discredit any truth of God; see whether they bee not such as are proud, couetous, licentious and dissolute; If such, then know that it is a very vnlikely thing that these men should bee of any great iudgement in matters of God and his Religion. Neither bee thou any whit moued with the credit or authoritie of such. 1. *By their liues.*

Secondly, If they should so transforme themselues into Angels of light, as that this doth it not; Yet thou hast the sure Word of the Prophets and Apostles, which is the touchstone 2 *By the word.* 1 Pet 2.

touchstone to try all opinions by *Esay* 8.20. And if it should be obiected, that they also bring Scripture to maintaine their errors; I answer, it may bee easily discerned, that their exposition is vnsound, and no lesse corrupt then themselues by this, in that it is not consonant to other places of Scripture that are plaine and euident; this might be shewen in diuers particular quotations of Papists, brought for defence of their errors, but I passe them.

3. By Prayer. Psal. 25.9. Ioh. 7.17.

Thirdly, Let such seeke to God by *Prayer*, who hath promised to teach such as seeke vnto him. *God will giue his spirit* (vnto such) *which indited the Scriptures* and that shall bee a witnesse, and worke much assurance in the heart of euery beleeuer, and leade him into all truth, *Iohn* 14.

Vse 3.

For a last Vse, let none boast of their great learning, nor be puffed vp with a high conceit of their owne wisedome, seeing *the greatest Clarkes are not euer godlyest*. Except thy knowledge and learning be sanctified to thee, thou art neuer the neerer heauen for it, nay it may bee further off through thy abuse, and thou thereby becommest a fitter instrument for the diuell; for what creature will he so soone make choice of to deceiue by, as, by the Serpent? The more wisedome and learning, if it be fleshly, the more enmity against God, his Word, and Church. Who were Christs greatest enemies, but these learned Scribes and Pharisees? Who resisted *Paul* at *Athens*, The learned Epicures and Stoicks? Who was his greatest enemie before *Festus*, but learned and eloquent *Tertullus*? What bred the *Arrians*, *Donatists* in ancient times, but a priding themselues in their owne wits? What hath brought forth amongst vs, our *Separatists* or *Pharisees*, and other troublers of our Church, but a conceit of their own worth and learning? All ages haue proued, that there was neuer any that did so much mischiefe in the Church of God, as those who for wit and learning haue beene most eminent. Others may be spitefull enough, but they want power to accomplish their malice. Their learning and wit makes them

Rom. 8.7.

Acts 17.18.32.

them able to contend, and their pride impatient of receiuing any foyle.

There was ſometimes a *Philoſopher* among the *Lacedemonians*, who boaſted that he was able through his wit and learning, to hold Argument, and diſpute of any poſition, whether true or falſe a whole day together. The *Magiſtrates* conſidering how dangerous ſuch a one might be amongſt the common people, to diſturbe the peace of ſtate, thought fit to baniſh him. An enemy that hath both ſtrength and truſt is worthily to be feared.

Tell mee not then, what learning, wit, knowledge, thou haſt, but what grace: honeſt ſotiſhneſſe, is better then prophane eminence. Yea the time is comming, when thou ſhalt wiſh, thou hadſt beene borne a dullard, or an ideot, thou finding by wofull proofe, that thy wit and learning (it being vnſanctified) hath barred thee out of heauen. For it is not *Policie*, but *Piety*; not *Wit*, but *Wiſedome* eſcapes damnation. The Diuell was Crafty, hee had wit enough, but for all that, he could not eſcape it; be as wily and ſubtile as thou wilt, yet (without grace) eſcape hell and thou canſt.

We reade in that ſame rich Storehouſe of Story, the Acts and Monuments, of an excellent and ſweet anſwer or reply, that one *William Tinns* made to thoſe bloody Biſhops, *Wincheſter* and *Bonner*, being conuented before them: *Tinns* (ſaid the Biſhops) *thou haſt a good freſh ſpirit, it were well if thou hadſt learning to thy ſpirit. Yea my Lords* (ſaid *Tinns*) *and it were well alſo, that as you bee learned men, ſo you had a good ſpirit to your learning.*

Haſt thou knowledge, learning, &c. pray hard for a good ſpirit from God to guide thee, and direct thee in thy proceedings. To the *Serpent* ioyne the *Done*; both together will doe excellent; but if ſeuered, then let the world ſay what it will, *A dram of holineſſe is worth a pound of wit.*

And Scribes] It is like the Phariſees were chiefe in this buſineſſe: For when the Scribes ſought to faſten an accuſation *Text.*

tion vpon our Sauiour, it was for some breach of the *Law*, as we reade, *Matth.9.3.* they accuse him of *Blasphemy*; but the Pharisees accusation was still a breach of some *Tradition*, as eating with vnwashen hands, and with Publicans and Sinners, as wee reade there also, *verse* 11. And therefore that may be some reason why they haue the first place here: For so long as the law was kept, the *Scribes* passed not for *Tradition*: And so long as their *Traditions* were obserued, the *Pharisee* passed not much how the *Law* was broken. But how euer they thus differed in opinion, yet in practising against our Sauiour they well agree; So it be to fasten an accusation vpon him, bee it for what it will be, they will be at one. Right *Simeon* and *Leui* (of whose Tribes they came) brethren in euill.

Doctrine. The wicked agree, against the godly.

The wicked (how euer otherwise iarring amongst themselues) *will bee at vnity to persecute the good.* They can well accord in doing mischiefe, though otherwise they be most opposite. Were those nations which the Prophet, *Psal.*83.3.4.&c. mentions in a Prayer for making a confederacie against God and his Church, neuer at any difference amongst themselues? Yes questionlesse: And yet about such a wicked worke they differ not. The *Saduces*, *Herodians*, and *Pharisees*, were Sectaries of diuerse, and aduerse factions; All differing one from another. And yet against Christ they ioyne as one. The *Libertines* and *Cyrenians*, and *Alexandrians*, and *Cilicians*, and *Asians*, all dispute against Saint *Stephen*. Thus these as Hounds, which though they are by the eares fighting for some bone, yet vpon the sight of some stranger at the dore they part, and with one accord runne full cry vpon him.

Matth 22.

Acts 6.

Reas. The Diuell doth attone them to doe mischiefe.

This must bee so; For the Diuell will attone his seruants to doe a greater mischiefe. Like *Sampson*, he will tie his foxes by the tailes, to set fire where they go. Which being so:

Vse 1. Exod.32.3.

Vnity cannot bee an inseparable note of a true Church. Bryars and thornes embrace the one the other, the like do sinners. Israel said all with one consent, *These are thy gods*,

and

And was there not an vnity in thoſe murdering voices, Crucifie him, Crucifie him? Thoſe fauourers and factors of Antichriſt, that make warre againſt the Lambe, are all ſaid to haue one minde. Yea it is neceſſary for the Diuels (ſaith *Chryſoſtome*) to hearken one vnto another, and to haue ſome mutuallity in their very mutinie; an vnion in their diſtraction. All the praiſe of concord is in the ſubiect; if that be *holy*, the conſent's *Angelicall*; if *ſinfull*, *Diueliſh*. Reu. 17. 13. *In Mat hom. 29*

As for our Aduerſaries the Papiſts, who plead ſo much for *Vnity*, and thinke it to bee the glory of their Church, let them but remember what Vnity hath beene amongſt their Popes, nine of them one after another. *Stephen* the Sixt, abrogated all his predeceſſor *Formoſus* decrees, takes vp his body, cuts two fingers of his right hand off, and then buries him againe. After him ſucceeds *Romanus Theodorus* the Second. *Iohn* 10. and they ratifie and confirme the acts of *Formoſus*. After all comes Pope *Sergius* and he diſannulls all their acts, takes vp *Formoſus* his body againe, and cuts off his head, and then commands his body to be caſt into *Tyber*. The like Vnity hath beene amongſt their Councells, what one hath decreed, another hath gainesaid. The like amongſt their *Authors* might be ſhewed in ſundry inſtances, if it were as neceſſary as eaſie; but that hath already bene done by many, & the labour ſaued by one witneſſe without exception. Cardinall *Bellarmine* himſelfe vnder his own hand, acknowledgeth to the world, and reckons vp 237. contrarieties of doctrine amongſt the Romiſh Diuines. To conclude then; As for that ſeeming Vnity that is amongſt them, *Idolatry* and Superſtition; *Treachery* and Treaſon are the foundations of it. Doe they loue one another dearely? Why, it is becauſe one knoweth another to hate Religion, Prince and Country deadly. Ex Polychron.

Next, let vs learne to be at one for goodnes as the wicked are one for wickednes. It is ſaid of *Pilate*, he deliuered Ieſus to their *Will*, not *Wills*. There were many ſinners, yet they had but one will in wickednes. Shall then ye ſonnes of grace iarre? the children of Peace be mutinous? what do we but build a Babel while we differ? *Vſe* 2. Luk. 23. 25.

It

It was a good ſpeech of *Iudah* vnto *Simeon* his brother. *Come vp with me into my lot, that wee may fight againſt the Cananites; and I will likewiſe goe vp with thee into thy lot,* ſo (ſaith the Text) *Simeon went vp.* Thus ſhould brethren ioyne againſt the common enemy, and bend all our ſtrength for the weakening of his forces. Excellently ſpake Biſhop *Ridley* to *Hooper* in a letter which he wrote him. *Howſoeuer* (ſaith he) *wee in times paſt in certaine by-matters and circumſtances of religion* (about blacke and white, &c.) *haue a little iarred each of vs, following the abundance of his owne ſence and iudgement, &c. Let vs ioyne hands together in Chriſt, and if we cannot ouerthrow, yet to our power, and as much as in vs lies, let vs ſhake thoſe high altitudes, not with carnall but with ſpirituall weapons.*

Iudg. 1.3.

Text.

Murmured] They could not altogether conceale their hatred, and openly to vent it they durſt not, they murmur, therefore ſecretly grudging, and priuily whiſpering againſt him. And this *Murmuring againſt others for good actions is a vice.* And frequently dehorted from, *Phil.* 2.14. 1 *Pet.* 4.9. *Rom.* 1.29. 1 *Cor.* 10.10.

Doctrine.
Murmuring is a ſinne.
Matth. 12.34.

This will further appeare, if wee conſider the Cauſes and Effects thereof. The Cauſe of it. For the moſt part it is the daughter of *Pride* and Highmindedneſſe. *Maſter, in thus ſaying thou rebukeſt vs alſo.* Sometimes of *Enuie,* as heere. Euer it proceeds from an Ill nature and kankered diſpoſition, and is the filthy fruit of the fleſh, *Gal.* 5.

The Cauſes and Effects of it.

The Effects are many and vile: It leaueneth all other good gifts, and graces, and embitters them. It maketh vs malicious and contentious: It cauſeth vs to prouoke and backbite, and practiſe euill againſt our neighbours: It is ioyned with rebellion againſt God, and draweth downe his iudgements, as we ſee in Iſraels caſe murmuring againſt *Moſes* and *Aaron.*

Num. 14.9.

Vſe.

Let this worke our hearts to a deteſtation of this ſinne, which whether more vile or more common is hard to ſay: (For who from the higheſt to the loweſt, murmur not at their brethrens good.) A ſinne (or rather an heape of many

many ſinnes compacted together, as *Pride*, *Diſdaine*, *Vnthankefulneſſe*, *Infidelity*, *Impatience*, Tempting of God) that ſtrongly and forcibly pleads a mans vnregeneracie (it being moſt vſually in naturall and vnconuerted ones) *Iude* brands ſuch with a note of great infamy or reprobation who were ſubiect to it. Count thy ſelfe dangerouſly diſeaſed if thou beeſt with this vice poyſoned; eſpecially if guilty of the aggrauation; as to grudge and whiſper againſt thy brother for good actions, or his preferments: maligning him for his graces, good name, eſtimation, and repute amongſt the godly.

Rom. 1. 19. Iude ver 4. 16. Pſal. 95. 10. 11

Remedies againſt this euill: Firſt, keepe thy heart from Pride, Enuie, Paſſion; For from hence flowes, murmuring, malignity, whiſpering; Seldome doe we murmur at thoſe below vs but aboue vs.

Remedies againſt murmuring.

Secondly, Conſider God is the wiſe diſpoſer of all; Let not thy eye be euill becauſe his is good. Remember thy murmur redoundeth vpon him, and he is liſt of hearing. Nothing more prouokes him then a ſpeechleſſe repining of the ſoule againſt his proceedings.

Will not this helpe? then (laſtly) goe to God by *Prayer*: ſtrong *Prayers* and *Confeſſions* before him, will make a ſtrange alteration in thy ſoule, and notably purge out this leauen. But againſt whom murmur they? And for what? (This man Receiueth Sinners and eateth with them.)

Text.

Obſ.

Doctrine.

None ſo good that can eſcape the murmures of the bad.

This man] Chriſt Ieſus the Sonne of God, who was indeed true man (which might be alſo noted hence) is hee they murmur at: ſo then,

No perſon ſo high, ſo holy, can eſcape the murmurs and vniuſt calumnies of the wicked.

Exod. 15. 24. 16. 2. 17. 3. Num. 14. 2. & 16. 1. Ioſh. 9. 18. Mat. 11. 18, 19. Luk. 5. 30. Matth. 20. 11. Exod. 16. 7. Num. 14. 27.

Moſes could not, who yet was the *meekeſt man vpon the earth.* His brother *Aaron* could not: Nor the *Princes of the Congregation.* Nor *Iohn* the *Baptiſt*, then whom was not borne a greater amongſt women. Nor could Chriſt a greater then he: No nor can God himſelfe, *Exod.* 16. 7. 8. *Pſal.* 2. 2.

For

Reaſ. 1. The wicked reſpect not Perſons.
Reaſ. 2. The beſt are their eye-ſoares.

For the wicked reſpect not perſons: All Fiſh are alike that come vnto their net.

Such ſtand moſt in their way and are greateſt eye-ſoares to them. They are like a great hill, which giueth a faire proſpect, and are more ſubiect to the thundering and lightening of cenſures then the lower valleys.

Vſe 1.

Conclude not then all faulty whom the people doe accuſe and murmur on; neither greatneſſe, nor goodneſſe, are exceptions from cenſures and miſinterpretations. The Multitude is a beaſt of many heads; euery head hath a ſeuerall mouth, and euery mouth hath a ſeuerall tongue, and euery tongue a ſeuerall tone; Euery head hath a ſeuerall braine, and euery braine thoughts of their owne. And therefore wonder not at it, neither thinke the hardlier, eſpecially of our Gouernors for their murmurs.

Vſe 2.

And let it teach ſuch patience, euen the beſt haue had their portion in this kind of ſuffering. High towers muſt looke for lightenings; and thoſe walls we cannot ſcale we ſeeke to vndermine.

Next, the manner how they doe accuſe him, doth adde an aggrauating circumſtance to their fault. It was done Cloſely and Cunningly: They could not vtterly conceale, and they durſt not openly vent their malice, therefore

Text.

They murmured, Saying] Hence it may eaſily bee gathered:

Doctrine. The wicked doe not euer make the greateſt ſhew when they intend the greateſt miſchiefe.

The wicked make not euer the greateſt ſhew, when they intend the greateſt miſchiefe, Pſal 10 9,10. & 64.5. Hence in Scripture they are compared to *Fowlers, Fiſhers, Hunters,* and their meanes and inſtruments to *Snares, Nets,* and *Ginnes,* which they ſet ſecretly in the way of the godly to take them by, *Ier.* 5.26.27. *Micah* 7.2. *Prou.* 1. 17,18.

Reaſ. 1.

For hereby they thinke the better to ſhunne the ſhame and puniſhment, if their plot takes not.

2.

And is not ſinne a worke of darkneſſe? What maruell then if it ſhuns the light?

3.

Beſides, *Secreſie* is a great helpe to ſpeed a plot; the ſafeſt

safest gard of any designe, whether good or bad. Disclosed proiects are either frustrated or made needlessely difficult.

What great need then haue the godly to carry themselues warily, and reseruedly, and not euer trust the fairest shewes: Where the water runs stillest, it is often deepest: wade not too farre, left you complaine too late. *The simple beleeueth euery word, but the prudent man looketh well to his going.* Nakednesse is vncomely, as well in minde as body; and it addeth no small reuerence to mens manners and actions, if they be not ouer-open. Credulity is the fault of honest hearts, because they be single themselues, they looke to finde all like themselues, and so too often trust themselues too farre vpon some shewes of fauour they receiue from wicked ones, to their great dammage: our blessed Sauiour hath taught vs prudent warinesse by his owne practise, hee would not trust before hee had good tryall.

Vse 1.

Pro. 14.15. *Nakednesse is vncomely, as well in minde as Body.*

Iohn 2.24.

And what great need haue we also to get into that secret into which their secrets cannot come: *The secret of the Almighty* vnder the *shadow of his wing.* Euery creature hath its Hiding place, whereto it runs in time of danger: The *Lyon* hath his *denne*; The *Fox* his *hole*; The *Conie* his *burrow*; The *Doue* her *locker* and clefts of the rocke; The *Bird* her *Nest*, yea the *Wilde Asse* hasts to the *woods* and *mountaines*, being in pursuit or chase: And shall the godly either be without a Refuge, or not hast to it when dangers are neere. *The name of the Lord is a strong tower, and the righteous flie vnto it. In the time of trouble hee shall hide mee in his pauilion: in the secret of his tabernacle shall he hide mee. Thou art my secret place, thou preseruest mee from trouble, thou compassest me about with ioyfull deliuerance. Selah.* Oh in what safety are they who are vnder Gods couerture? Beasts may be hunted out of their dens and burrows, but who can hunt a godly one out of so sure an hold?

Vse 2.

Psal 91.1.3.

Pro. 18.10. Psal. 27.5. Psal. 32.7.

As they would not openly vent their malice against our

Sauiour; ſo neither could they altogether conceale it: Their tongues betray their hearts, they *murmur* [*Saying,*] whence in briefe obſerue we:

Doctrine. *The wicked mans tongue is his hearts blab.*

The wicked are not ſo cloſe nor ſecret in their deſignes, but that their own tongues doth many times diſcloſe their proiects. *Pſal.*64.8. *Gen.*27.41. 1 *Sam.*19. *Nehem.*3.11.

Reaſ. *From Gods good prouidence, for the good of his.*

This comes to paſſe by Gods ſpeciall prouidence, for the good of the godly, and their owne confuſion. Many a fearefull deſigne had proſpered if wickedneſſe could haue beene ſilent.

Vſe 1.

Let *Atheiſts* learne then, that their tongues are not their owne, but that there is a God that ouerrules them, making them the Inſtruments of his glory in their ſinnes diſcouery. Thus was the ſecreſie of the Papiſts in that powder plot, reuealed by their owne tongues and pens.

Vſe 2. *Sermo eſt imago animi Qualis eſt vir, talis oratio.*

Againe, it Reproueth and Diſcouereth the folly of ſuch as ſay their hearts are good, when their ſpeech is naught: but here we ſee, by the tongues language, we may gueſſe at the hearts meaning. Were not the wheeles diſordered within, the bell and hammer would not ſtrike falſe without. And hadſt not thou ſwallowed Egyptian garlike, thy words would not be ſo vnſauorie, nor thy breath ſo ſtrong when thou openeſt thy lips.

Mat.12.34.35.

Secondly, As they were Cloſe, ſo Crafty; ſecretly inſinuating thus much vnto the people, that Chriſt was a ſinner becauſe he conuerſed with ſinners, and therefore his Doctrine not to be receiued; their Argument we will anon examine; In the meane time obſerue:

Doctrine. *The wicked are cunning, as well as cloſe.*

The wicked are not onely Cloſe, but likewiſe Cunning in furthering their attempts.

1 *Sam.*18.17.25. 2 *Sam.* 15. 7. *&* 16. 21. *Nehem.*6. 2,4,5,10. *Matth.*2.8.

Pſal.57.4. Luk.13.32. Matth.7.15.

Reaſ. Gen.3.15. Iohn 8.44.

In this reſpect, Scripture compares them to *Serpents, Foxes,* and to *Wolues in ſheepes skinnes, &c. Pſal.* 57.4. *Matth.*7.15.

This alſo they haue by Kinde, being of that Serpentine brood, the ſeed of that old Serpent the Diuell, who lends them

them as his *Hand* in *Practising*, ſo his *Head* in *Plotting* miſchiefe, ſitting with them and amongſt them as preſident of the Councell in all their conſultations.

Vſe. 1. Iam. 3. 16, 17.

Be we then ſtirred vp, to ſeeke after that *pure and peaceable wiſedome which deſcendeth from aboue*, to incounter and oppoſe that *earthly ſenſuall deuilliſh* craft of theirs. Religion allowes vs as much of the *Serpent* as of the *Doue*. There is a neceſſity of their vnion to our peace: whoſoeuer hath the one and wants the other, muſt needs be either guilty of folly or of diſhoneſty. *Craft* without *Innocence* will offend others; *Innocence* without *Craft* will not defend our ſelues. Leaſt we proue too *Craftie* and Circumuent others, keepe we the *Innocencie* of the *Doue*: Leaſt we be too *Simple* and others circumuent vs, keepe we the *wiſedome* of the *Serpent*. Matth. 10, 16.

Vſe 2.

Beware we alſo of their companies; auoid we as much as may be both Conuerſation and Conference with the wicked: Their heads are forges of wicked wiles, they are plentifully furniſhed with ſtore of ſtratagems, and haue miſchieuous fetches to bring their purpoſes to paſſe. Of receiuing harme we ſtand in great perill; of effecting good there is ſmall hope. It is no hard matter for the *Fox* or *Wolfe* to make the *Lambe* to feele their wilines or violence, but it is not eaſie for the *Lambe* to teach the *Wolfe* or *Fox* his Innocencie, and Harmeleſneſſe.

Text.

This man receiueth Sinners and eateth with them] Heere is the ground of their *Accuſation*. He receiueth Sinners and eateth with them; thence they Inferre he himſelfe to be no other. The *Antecedent* is granted. The *Conſequent*, they endeauour to make good after this manner; *Such is euery one as his companions are with whom he doth conuerſe*: But *this man is a companion with ſinners and conuerſeth with them: Therefore as they are ſo is hee.* The *Maior*, Chriſt denies; For it is not ſimply true in all. The *Phyſitian* is conuerſant amongſt diſeaſed perſons, but from thence it cannot neceſſarily bee inferred that hee is like them diſeaſed and infected. Now as the Phyſitian with thoſe, ſo Chriſt with theſe;

Eſt maior particularis vnde non recte ſequitur concluſio in prima figura cuius maior ſemper eſt vniuerſalis.

theſe; It was his office to receiue ſinners and to bring them to repentance. He came into the world for this very end, to *ſeeke and ſaue what was loſt*, and therefore conuerſing with them, he did not, as the *Scribes* and *Phariſees* imagined, infect himſelfe but effect their happineſſe and welfare.

Thus much in the Generall; hence obſerue:

Doctrine. *The beſt act is ſubiect to miſconſtruction.*

There is no act ſo worthy but is ſubiect to a falſe conſtruction and misinterpretation. Let *Anna* moue her lips in prayer and vnloade her cares in the eares of God; let her poure out her teares, and ſupplications before the Lord, in the day of her trouble and diſtreſſe; this her deuotion ſhall be (vncharitably) miſconſtrued and ſhe cenſured for drunken, 1 *Sam* 1.13.14. Let *Dauid* ſhew kindneſſe to *Hanun* and ſend meſſengers to condole his loſſe in the death of his father *Nahaſh*, he ſhall be vniuſtly ſuſpected of flattery, and falſhood; his meſſengers miſtruſted for Spies, and entertained with a ſcornefull diſgrace; their beards halfe ſhaued, their garments halfe cut off, and ſo being deformed in the ornaments both of *Nature* and *Art*, and ſo ſent home with ſcorne, being openly expoſed to the deriſion of all beholders, 2 *Sam.* 10.3.4. Let *Nehemiah* put his hand to a good worke, for the behoofe of Gods Church, there will not want a *Sanballat*, or a *Tobiah*, or a *Geſhem*, ſome enuious neighbour or other to taunt, and ſcoffe, yea deepely charge him with rebellion againſt the King, *Neh.* 2.19. Let the Diſciples of our Sauiour vtter eloquently the great workes of God, not out of their owne wit nor will, but as the ſpirit ſhall giue them vtterance, yet ſome ſhall be found ready enough to caſt this aſperſion vpon them, they are full of new wine, *Acts* 2.13. Let the auſtere forerunner of Chriſt come neither eating nor drinking, and ſome will ſay hee hath a diuell. Let the Sonne of man come eating and drinking, and others will ſay, this man is a friend of Publicans and Sinners, *Matth.* 12.24. *Luke* 7.33.34.

Vſe. 1. Put we on therefore (my beloued) that heroicall reſolution of that Choſen veſſell, *I paſſe little to be iudged of you.*

Profeſſe,

Profeſſe, ſome will ſay it is *Hypocriſie*; *walke accurately*, and then it is but ſingularity: *Giue Almes*, then ſee his *Vaine-glory*; Giue not to ſome (it may be vnworthy) then there is your *Faith without Charity*: *Preach* Gods Word *plainely*, and it is but *Careleſſe ſlubbering*; If *elaborately*, then ſee his *Affectation*. And maruell not if it fare thus with thee, ſeeing Chriſts own actions are ſubiect to miſconſtructions. Doth hee forgiue ſinne, why then hee blaſphemeth: Doth he caſt out diuels, then it is through *Beelzebub* the prince of diuels. Oh ſhall the greene boughes be burned, and yet thoſe ſpared that neuer beare? will men ſeeke to eclipſe the Sun, and will they not puffe at a farthing candle? that may not be expected, nor hoped for. Beleeue me brethren; there is no way ſo ſafe for a man, as to ſquare all his actions to the rule of righteouſnes and Iuſtice. And ſo may we giue the world leaue to gloſſe vpon the text at pleaſure.

And yet before I part, let me take leaue to Admoniſh wicked ones; Firſt, that they would beware of that ſame vice, which Saint *Paul* makes a fruit and conſequent of a reprobate minde, peeuiſhly to wreſt to an ill conſtruction and meaning whatſoeuer is well ſaid or done; or ſo done as in a fauourable conſtruction may be well taken. It is far ſafer offending on the other hand in making a charitable conſtruction (if it may be giuen) of ſome euill action: For to conſtrue an euill act well, is but a pleaſing and profitable deceit of ones ſelfe; but to miſconſtrue a good thing (as one ſpeakes well) is a treble wrong, *To my ſelfe*, The *Action*, The *Author*.

Vſe 2.

Rom. 1. 29. *Words that may be well conſtrued are not to bee wreſted.*

We haue a notable paſſage to this purpoſe, *Deut.* 22. *verſe* 23. 24. 25. 26. If one were found lying with a betrothed virgin in the city, both of them were to be brought forth and ſtoned with ſtones, but if it were in the field, then the man onely was to be put to death; the Damoſell was to be ſpared, becauſe ſhe cryed (ſaith the Text, *verſe* 27.) and there was none to ſaue her. How was it knowne that ſhee cryed not in the city, and yet cryed in the field? ſurely had ſhe cryed in the Citie, Towne, or any ſuch reſort

of people, she must needs haue beene heard, and so rescued; but in the field she might cry and not be heard: there, and in such like solitary places there were none neere to rescue nor ouer-heare; and therefore it is taken for granted, and presumed in *Charity* that she did cry: The best, God would haue vs to iudge in matters doubtfull. As the mother by her child, so doe thou by thy brother: when her little one is distempered, or froward, she imputes it's waywardnesse either to wind, that gripes it, or pinne that pricks it, or else it is some tooth vpon cutting, or some such like thing that troubles it; It doth not vse to be so froward: meere necessity must driue her to say, tis frampole. Loue alwaies hopes the best, sayes the best, is not suspitious.

2. Iudge not of actions by some mens interpretations.

Secondly, Beware how thou iudgest of actions, by the interpretation and construction that some men giue thereof; for in so doing thou maist iudge amisse and speake amisse. Know thou assuredly, that Emulation and malice from the best person or act will raise dust: It will finde something to cauill at.

Doctrine. The wicked take offence at the poueriy of the Gospels Clients.

Further, in that they take occasion from Christ's receiuing of sinners and eating with them, to murmur and censure, we may note:

The basenesse of Christs followers is a great offence and scandall to wicked persons. This was that we see these stumbled at, they were *Publicans* and *Sinners* that Christ receiued, see *Iohn* 7.48.49 that speech of the Pharisees shewes how they disdained the simplicity of the Clients of the Gospell, so *Luke* 5.30. our Sauiour calls *Leui* from the Tole-booth, and inuites him to a Disciple-ship, he inuites Christ againe by way of thankfulnesse to a Feast, the guests were *Publicans* and *Sinners*, who as it may be thought, came to be partners of that grace which they saw their fellow was made a partaker of; these (though Christ disdained not yet) the Pharisees disdained at, and tooke occasion to slander Christ and his Disciples for: see another instance, *Matth.* 21.15. Children seeing the wonderfull things

things that Christ did, cry *Hosanna to the sonne of Dauid*, this the chiefe Priests and Scribes were sore displeased at, and speake disdainfull of, *Heareſt thou what theſe ſay*, insomuch that Christ was faine to make an Apologie for them, *verse* 16. see *Matth.*9.11. *Luke* 7.39.

Reaſ. 1. *Because they are highly conceited of themselues and worth*

The Reason hereof may be, First, because a wicked man is highly conceited of his owne worth, and cannot brooke that any (especially an inferiour) should bee thought to be in a better estate then himselfe; that he should be more in Gods fauour or thought to serue God better. You know what it was that moued *Iosephs* brethren to hate him, they saw that Israel loued him (he being the youngest) aboue all his children, and made him a coate of many colours, wherefore (saith the Text) they hated him, and could not speake peaceably vnto him. Gen. 37.3.

Reaſ. 2. *They see many infirmities in such.*

Secondly, They see many infirmities to be in such, and that makes them thinke it is a great discredit to the Gospell, to be professed by such: demand of many the cause of their dislike and backwardnesse in Religion, and they will be as ready (if they speake out) to giue this for a reason as any, they see but a company of poore men, headie youth, simple women, that runne after Sermons, that are Professors; and they are void of Iudgement, vnconstant and vnstable, carryed by affection rather then good reason, &c.

Vſe 1.

For Vse, Let it Admonish all, carefully to take heed that they stumble not at this stone; that they like not the worse of true Religion, for the meanenesse or baseneſse of the persons that doe professe it. Our *Saviour* giues a *Caueat* to *Iohns* Disciples concerning this, who hauing told them that the poore receiues the *Gospell*, adds presently, *Blessed is he that shall not be offended in me*, *Matth.* 11. 5,6. let not this lie as a blocke in our way, or cause vs to goe on more vnchearefully in holy duties, because our company is no gayer nor better; It shall neuer repent vs to go to heauen with the vulgar, whiles the great ones of the world go in state to perdition; For this end: Consider,

We ought not to like the worse of the Gospell because of the poverty of its clients

1. *It is the Lords doing to chuſe ſuch.*

Firſt, Whoſe doing it is to chuſe ſuch, is it not the Lords owne doing; *Thou haſt hid theſe things from the wiſe and prudent of the world, and reuealed them vnto babes* (ſaith our Sauiour, *Mat.*11.25.) *God hath choſen the fooliſh things of the world, he hath choſen the weake things of the world, the baſe things of the world hath God choſen*, ſaith Saint *Paul*, 1 *Cor.*1.27,28. *Hearken my beloued brethren* (ſaith Saint *Iames* 2.5. *hath not God choſen the poore of this world that they ſhould be rich in Faith.* Seeing then it is Gods doing, whom repineſt thou againſt? with whom art thou offended? ſhall thy eye bee euill becauſe his is good? *Matth.* 20.15.

2 *He thereby doth manifeſt the freenes of his grace.*

Secondly, Conſider for what End it is; Why doth God vſually make ſuch a choice as this, to paſſe by thoſe who in the eye of fleſh and blood are the more worthy, and to receiue ſuch, and reueale himſelfe to ſuch as are meane and baſer perſons? but principally that his grace may be the more glorified: the freeneſſe of his grace, and the glory of mans ſaluation wholy aſcribed vnto him, and not to any thing of excellencie in man, as is plainely taught vs, 1 *Cor.*1.29. & 4.7. *Rom.*9. &c. And ſhall we repine or take offence at this? our bleſſed Sauiour giues thankes for this very cauſe, and reioyced in ſpirit at it, *Luk.*10.21. ſo ought we.

And confound the wiſedome of the wiſe hereby.

Another End God hath herein (which is leſſe Principall and more remote) *viz.* to Confound the *wiſedom of the wiſe and the things that are mighty*, 1 *Cor.*1 27 Oh how will it one day confound Great men, Rich men, Antient men, Ciuill perſons, &c. to ſee ſo much knowledge, grace, zeale, in young ones, in ſuch as haue beene noted ſinners, and wicked perſons; in the meaneſt ſort of people who haue had but few helpes in compariſon of themſelues, and yet themſelues who owe more to God (as hauing receiued moſt wages) remaine vtterly void of grace and goodneſſe? How ſhall many a husband be confounded to ſee his wife the weaker veſſell choſen, and himſelfe refuſed? to heare himſelfe vpbraided from the mouth of God with her forwardneſſe

wardneſſe to Gods ſeruice, zeale, and feruencie in it, whom hee himſelfe hath ſo often vpbraided with ignorance ſimplicity and folly.

Thirdly, Conſider it is a fearefull ſigne of reprobation to ſtumble and take offence at this, reade *Ier.* 6.21. *Behold ſaith the Lord, I will lay ſtumbling blockes before this people, and the Fathers and the Sonnes together ſhall fall vpon them, the neighbour and his friend ſhall periſh.* Where we ſee, that ſuch as are ordained to deſtruction ſhall in Gods iuſt iudgement ſtumble and periſh. Theſe things well digeſted will be good helpes againſt this corruption.

Vſe 2. Secondly, Let it *Exhort* all that Profeſſe the truth ſo much as lies in them, to remoue this blocke (Not by their forſaking Chriſt, and withdrawing themſelues from Sermons, or neglecting holy duties, &c. but) in watching againſt thoſe infirmities which ſo ordinarily cauſeth the wicked to take exception againſt their perſons. As in the younger ſort *Pride* and Raſhneſſe: In ſuch as haue beene of the looſer ſort, *Inconſtancie* and *Relapſe*: In the common ſort of Profeſſors, *want of Iudgement*, and *Negligence in their callings, &c.* Theſe and the like faults in them that doe profeſſe, cannot chooſe but giue ſome occaſion to the wicked, to thinke that it is no credit to accompany ſuch as theſe in profeſſion of the truth.

If wee weigh the words yet more Particularly, wee may thence gather other profitable Inſtructions; as Firſt, this:

Doctrine. *Chriſt reiects none that come for mercy.* *There is none that comes to Chriſt for mercy that he reiects.* Who were thoſe that Chriſt receiued and ſhewed moſt kindneſſe vnto in the Goſpell? If we looke, we ſhall finde them to be as notorious and infamous ſinners as liued in the world. See it in ſome inſtances, as *Luke* 19.5. *Zacheus* a notorious extortioner, yet Chriſt ſhewes kindneſſe to him, and bids himſelfe to his houſe (which we reade not that he euer did to any other) and brings Saluation with him to be a gueſt: ſo *Luke* 7.38,39, we reade of a woman that had beene a notorious ſinner, who came behind Chriſt

Christ as he was sitting at table, and washt his feete with her teares, and wiped them with the haire of her head, and kissed them, and annointed them with ointment, all which kindnesse Christ accepted at her hands, insomuch that the Pharisees tooke offence thereat: Reade likewise 1 *Tim.*1.13. what *Paul* testifieth of himselfe, that he was a *blasphemer*, a *persecutor* and *iniurious* (as he was indeed, *Acts* 9.1.) yet he obtained mercy at the hands of Christ. This is that the Lord giues vs to vnderstand, *Esay* 65.1.2. *Ezek.*16.6.

Vse. Are we then as great Sinners as these Publicans and their Consorts? yet despaire not of a roome at his table; Who can despaire (saith *Bernard*) when such great Sinners obtaine mercy? What Sinner can feare to kneele before him, when Sinners sit at Table and eate with him? Who can feare to be despised of his meeknesse and mercy, which did not abhorre to conuerse with the outcasts of men?

In the Genealogie of our Sauiour there are but foure women mentioned, *Thamar*, *Rahab*, *Ruth*, *Bathsheba*, and neuer a one of these vpon whom the Scripture hath not set a marke of infamy, one for Incestuous copulation, *Gen.*38.18. the second for loose conuersation and life, *Heb.*11.31. the third for an Incestuous seed for shee came of *Moab*, whom *Lot* begat of his owne daughter, *Gen.*19.37. the last for Adultery, 2 *Sam.*11. Now why are not *Sarah* and *Rebeckah* mentioned, women famous for godlinesse and piety? surely as the Holy Ghost would manifest Christ his glory hereby, in that hee tooke no holinesse from his parents; so also he would lay it as a ground of comfort for penitent sinners, though before notorious; If such turne to God, they shall finde neuer the lesse acceptance, nor haue neuer the lesse honour for that which they haue beene before. Be not then discouraged; No exception shall bee taken against thy person or condition. There was a time indeed that some sort of people were banished the Temple: *Caecus* and *Claudus*, the *Halt* and *Blinde*, by an order amongst the Iewes might not enter, (Which law seemeth

strange

ſtrange (ſaith one) not onely ſeeing that *Cæci* and *Claudi* amongſt the Romans were the Surnames of chiefe Families of note, but alſo for that the Iewes themſelues deſcended originally from the *Blinde* and *Lame*; For *Iſaac* (the ſon of the Father of the Faithfull) was blinde: And *Iacob* (the ſonne of *Iſaac*) the Father of the Patriarchs was lame) but now not onely the dore of the Temple is open, but the vaile of the Temple is rent, and the maſter of the Feaſt hath ſent gratiouſly to inuite and call Strangers, and thoſe that are farre off, *Eſay* 49.12. Simple ones; All that are loaden; And all that are a thirſt, yea the Blinde and Lame that lie by the high way ſides may come and welcome.

Plut. in vita Coriolani.

Gen.27.1.
Gen 32 31.

Eſay 49.12.
Eſay 56.4.
Pro.9 3.
Matth.11.28.
Ioh.7.37.
Luk.14.
Luk.23 42.
Luk.7.39.

Nor is there any exception that ſhall bee taken againſt mens ſinnes: The *Thiefe* confeſſing on the Croſſe, was not deſpiſed: Nor the *Sinner* weeping vpon his feete: Nor the *Cananite* crying to him in the way, nor the *blaſhing Adultereſſe*, nor the *Odious Publican*, nor the *forſwearing Diſciple*, nor the *Perſecutor of Diſciples*, no nor his bloudy executioners.

We reade that when *Baſil* asked *Ephreem* why he would not be a Prieſt, *Ephreem* replyed, becauſe he was ſo great a Sinner; I would to God ſaid *Baſil* that I were ſuch a ſinner: Well were it for vs my brethren if wee were ſuch ſinners as thoſe, then ſhould we queſtionleſſe finde Chriſt ſuch a Sauiour: but alas! though his boſome is euer open vnto vs, our breaſts are ſhut too too often againſt him.

Againe, from our Sauiours practiſe, wee may learne this truth:

Doctrine.
In ſome caſes it is lawfull for ſome perſons to cõuerſe with Sinners.

It is not vnlawfull for ſome perſons and in ſome caſes to conuerſe with Sinners. Some *Perſons* may, as thoſe who haue a Calling: ſo *Miniſters*, who are tyed to their people by a ſpirituall band, *Matth.9.13.* So *Children*, *Wiues*, *Seruants*, *Subiects*, with thoſe to whom they haue relation in regard of Naturall and Ciuill obligation, 1 *Cor.* 7. 12. 13.

In

In some cases, as First, in case of *Negotiation*, in things of necessity, as Trade, Publike Seruice, &c.

1 Cor.10.27. Secondly, In case of *Common ciuility* and *neighbourhood*; so Saint *Paul* doth allow vs to feast at the table of an *Vnbeleeuer* though not to frequent it.

Acts 17.17. Thirdly, In case of *Religion*: such as intend to Admonish, Confute, Perswade, or Winne others to the loue of the truth, may for that end conuerse with them.

Vse 1. Let not then all Conuersing with such, simply be condemned; Amongst the wicked are many of Gods elect, which are to be won by our Conuersation. So to conuerse with these (within the compasse of our callings) as that we neither be Infected by them, nor they further Infected by our Confirmation, nor the weake Christian by vs Infected with iust Offence, nor the Gospell Infected with iust Reproach cannot be other then an holy course. If neither we nor they, nor the weake, nor the name of God be wronged, who can complaine.

Vse 2. Yet Secondly, let me adde a *Caueat*, that this our liberty be not abused: First, see that we make not an holy end, onely a pretence to couer needlesse society with such.

Caueats in conuersing with Sinners. Secondly, That we haue a Calling to Conuerse with such, and be able to admonish, confute, exhort, &c.

Thirdly, That such be frequent in prayer, reading, meditation, &c. vsing holy exercises as wholsome preseruatiues to keepe from spirituall infection, so *Obadiah* liuing in *Ahabs house* made vse of Gods Prophets in priuate, and *Daniel* liuing in the Court of *Darius* gaue himselfe much to secret prayer. In a word, come not neere such stinking carrion except thou take the winde thereof, if thou wouldst be safe from infection.

1 King.18.4. Dan.6.10.

And so much for the words *Positiuely* considered. Now consider we the Inference, these *Scribes* and *Pharisees* made thereon; *viz. Therefore he is a Sinner.* As if they should thus Reason. This Physitian accompanies such as are diseased and infected, therefore he himselfe cannot but be diseased and infected. From which reasoning of theirs let vs obserue thus much:

The

The wicked from good premiſes draw bad concluſions. Though the *Antecedent* bee ſound and good, yet their *Conſequent* ſhall be naught, *Pſal.* 50.21. *Eccleſ.*8. *Rom.* 3.5.6. & 9 19.

Doctrine. *The wicked from good premiſes draw bad concluſions.*

And no wonder; For Firſt they are men of peruerſe iudgements and corrupt minds.

Reaſ. 1. *They are corrupt of iudgement.*

Secondly, This kinde of reaſoning they haue learn't from *Sathan*; it is his Sophiſtry. Chriſt was the Sonne of God; Therefore hee muſt needs turne ſtones into bread; and caſt himſelfe from the pinacle of the Temple.

Reaſ. 2. *They are taught by Sathan.* Matth. 4.3.6.

Let all ſuch take notice of their vile corruption, and bewaile it. Wittie *Sophiſters* they are to deceiue their owne ſoules, and depriue themſelues of heauen. What Propoſition ſo true, that they will not ſpider-like ſucke poyſon from, and draw a falſe Concluſion out of? God is mercifull, ready to forgiue what ſinner ſoeuer repenting of what ſinne ſoeuer, and that at what time ſoeuer. Therefore ſaith the obdurate and impenitent, I may put of repentance and liue licentiouſly. God hath Predeſtinated all men to life or death, ſaluation or damnation; therefore I may be careleſſe, neglect meanes, and haue leaue to liue as I liſt, ſaith the Libertine. Freely we are iuſtified by Faith without workes of the law. Therefore (ſaith the idle Proteſtant) good workes are of no vſe and may be neglected, ſpared. He that prouides not for his familie is worſe then an infidell; hence inferrs the *worldling*, a couetous earthlineſſe in ſcraping and ſcratching together any thing by any meanes. Thou ſhalt ſweare in truth, righteouſneſſe, and iudgement: therefore ſaith the Blaſphemer I may, and will ſweare ſo long as I know it to be true. The Sabboth was made for man, not man for the Sabboth: therefore I may buy a good bargaine on the Sabboth, or take my pleaſure on that day, ſaith the Sabboth-breaker. God looks to receiue his owne againe with vantage: hence concludes the Vſurer, that vſury is lawfull. Sundry like inſtances might be alledged; But theſe onely for a taſte: wherein we ſee what miſerable and pernicious inferences the wicked

Vſe 1.

Ezek.

Rom 9.

1 Tim 5.8.

Ier. 4 2.

Matth 25.27.

ked make vpon holy and good grounds. They cannot for their liues make a true Syllogiſme thence, all their thoughts, ſpeeches, actions are dangerous fallacies, little reaſon then haue ſuch to boaſt of their great knowledge, high learning, or profound ſchollerſhip.

Vſe 2. And let the godly be wary and Circumſpect, how they entertaine any thing in groſſe that is deliuered by wicked ones, as ſound and good from true principles. Falſhood caries often a ſhew of truth, and truth often couers falſhood. And through a generall ſhew of truth, our nature is prone to take in with it error and falſhood, hand ouer head, without tryall or diſcerning. Hence is it that the whore of Babylon offereth the wine of her fornication in a Reuel. 17.4. cup of gold, at the gliſtering whereof, while the great ones of the world gaze, neuer looking what is within, they are entiſed to drinke. Did not that Antichriſtian ſtate, colour all their abominations with ſome generall truths, and lay their leauen in ſuch a lump; did they not in word hold and recite the Articles of Faith, and principles of true Religion (when yet by conſequence they ouerthrow the whole foundation thereof) doe wee thinke it had euer ſo preuailed in the world, or ſhould haue beene ſuffered and endured by any Chriſtian ſtate? Not poſſible. Beware we then (as of all other ſo) eſpecially of 1 Theſſ. 5.18. 1 Ioh. 4.1. theſe. *Try all things: Proue the ſpirits, whether they be of God.* For though ſome generall truths may be laid downe by them, yet their Inferences are dangerous and full of poyſon.

Text. Verſe 3. *And he ſpake this Parable vnto them ſaying*] That the mouth of wickedneſſe might be ſtopped: Three Parables are by our bleſſed Sauiour Propounded, wherein he hath a threefold ſcope or drift.

Firſt, Whereas they ſought to faſten an accuſation on him, he cleares himſelfe, and iuſtifies his practiſe.

Secondly, That he might (if it were poſſible) bring them to Repentance; he firſt endeauours to conuince them of their

their ſinne in murmuring and repining againſt him for entertaining ſinners.

Thirdly, That no true penitent might be diſheartned, he encourageth ſuch, by ſhewing them their merciſull and gratious entertainement.

Thus as ſo many Inſtruments of muſicke, theſe playing one and the ſame tune: In this of the Loſt Sheep; the next of the Loſt Groat; and the other of the Loſt Sonne, is taught one and the ſame Doctrine. Parables of excellent vſe to the Church and children of God; ſetting forth vnto vs our decayed and reſtored eſtate (matters of moment.) In a word, there is no one bed in the Lords *Eden*; no place of holy Scripture in the Bible, that yeeldeth more ſauorie or comfortable Doctrine then this Chapter, and theſe Parables therein contained.

Something from our Sauiours Scope in Generall (before wee come to Particulars) would bee noted. As firſt:

Doctrine. *Miniſters are to maintaine their credits.*

Miniſters are to maintaine their credits againſt the falſe calumnies of wicked ones. Thus did Chriſt here, and ſo elſewhere, as *Iohn* 8.48.49. & 18.22. And this hath beene the care of Gods ſeruants, both Prophets and Apoſtles in elder and latter times, *Acts* 22.1. & 23.1. & 24.10. & 25.8. & 26.2.

Reaſ. 1. *A good name is pretious.* Pro.22.1. 1 Cor.9.15.

For, *A good name is a pretious ointment*, and to be regarded more then riches, and valued aboue ſiluer, yea before life it ſelfe. Whence Saint *Paul* thought it better for him to die, then that any ſhould take his glorying away from him.

Reaſ. 2. *Elſe their doctrine will be deſpiſed.*

Otherwiſe their doctrine, (be it neuer ſo ſound) will be contemned and deſpiſed. The ſtomacke loathes good meate brought in a ſluttiſh platter: ſo an ill name giues diſtaſt to a good Sermon.

Reaſ. 3. *Elſe beare falſe witneſſe.* Exod.19.21.

Elſe they ſhall beare falſe witneſſe againſt themſelues: Now *Moſes* deſcended the Mount, and ſtood amongſt the people while the Law was deliuered. God hath charged miniſters as well as others with that Precept,

Chap 20.16.

Precept, *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

Vſe 1. Ephes.5.15.

Oh! then let vs here haue care; Let vs *walke circumſpectly and wiſely, becauſe the daies are euill.* The world is full of caitiues, who ſticke not to traduce vs, heaping vp all the ſlanderous imputations againſt vs, that either *Suſpitiouſneſſe* can ſurmiſe, or *Malitiouſneſſe* inuent: well knowes their Tutor, *Sathan*, how hard a matter it is for him to doe good vpon others, who is not reputed for a good man by thoſe whom he is to do good vpon: who euer ſaw good done by ſuch a man who was contemned in his name and perſon?

Verſe 10.

We reade, *Num.*12.1. of an vnkinde mutinie made by *Miriam* and *Aaron* againſt their brother *Moſes*. Both ſinned, and yet *Miriam* onely was ſtriken, *Aaron* eſcaped. Why he was not ſmitten with his Siſter, was in reſpect of the dignity of his Prieſthood (as iudgeth *Chryſoſtome*) God ſpared him, leſt the inflicting of ſo loathſome a diſeaſe vpon his perſon might redound to the diſhonour of his office. Is God ſo carefull of the credit of the Prieſthood, and ſhall we be careleſſe? what, the leproſie of prophaneſſe appearing in our foreheads who are to iudge of leproſie in others? God forbid it; God forbid it: heedfully auoid we, whatſoeuer may bring the leaſt aſperſion of *Blot* or *Blemiſh* vpon our Perſons or Callings. Let our whole liues make *Reall* Apologies for vs, ſo as none may ſpeake euill of vs, but that all the world may ſee hee lieth. And as need requireth, vſe *Verball* alſo, remembring that ſaying of our worthy *Iewell*. For men (much more for Miniſters) *to be careleſſe what is ſpoken of them, be it neuer ſo falſly ſpoken, is doubtleſſe the part of diſſolute and retchleſſe perſons, and of them which wickedly winke at the iniuries done to the name of God.* But of this more in the laſt Parable.

*Hom.*3.*ad Coloſſ.*

Vt nemo de nobis male loqui abſq; mendacio poſſit. Hier. Epiſt ad Cœl.

*Apolog.part.*1. *Cap.*3. *Diuiſ.*5.

Next, In that a part of our Sauiours ſcope in propounding theſe enſuing Parables is to Conuince theſe Phariſees and Scribes of ſin, the better to reclaime them from ſinne. Note we:

Conuiction

Conuiction is the ready way to conuersion. The best method in Reformation, 1 *Sam.*12.17. 2 *Sam.*12.7. 1 *King.* 18.18. *Iohn* 4. 18.19. *Acts* 2. 23. 27. Many such like examples.

Hence was it that the Lord did charge his Prophets to cause Ierusalem to know her abominations, and to shew Israel her transgressions and the house of *Iacob* their sinnes, *Ezek.*16.2.

For till the *Iudgement* is soundly Informed, the *Will* will not be inclined, nor Affections Rectified. These depend vpon the direction of the vnderstanding, either in choosing, suspending, or refusing, and accordingly are ordered and directed.

And surely this is one reason (worthy to be taken notice of) why so many goe boldly on in sinne and turne not: Alas! as yet they are not throughly conuicted that they doe euill; their particular courses are not yet proued to be sinnes, therefore they persist in their lewd practises, fearing nothing. Let one goe ouer some narrow bridge, vnder which runneth some deepe gulfe or violent streame, if it be at midnight, feareth not, because the danger is vnseene; but let him come next morning and see the narrownesse of the bridge, the fearefull downfall and furious violence of the streame running vnder it, then he shrinkes for feare, and wonders at his owne foole-hardinesse, and wil not by any means be perswaded to do that now which the night before he so blindly and boldly ventured vpon. Thus is it with a sinner while he is in the estate of Nature, he seeth nothing worthy to be feared; the narrow-bridge of his life (by reason of a false paire of spectacles which the diuell puts vpon his nose) seemeth broader then it is. And the fearefull gulfe of hell vnder it (into which if hee slide off, he falls immediatly) is altogether vnseene (the God of this world blinding his eyes through Infidelity) But when his eyes are opened, his mind enlightened, and he brought to a knowledge of his estate, then he sees how little a step there was betwixt him and death: He wonders

Doctrine. *Conuiction is the ready way to Conuersion.*

Ezek.16.2. Isay 58.1.

Reas. *Nihil in voluntate quod non prius fuerat in intellectu.*

Vse 1.

1 Cor.4.4.

ders at his desperate boldnesse; Admires the riches of Gods mercy in preseruing, and deliuering him from such a danger; And now all the powers and Craft of hell cannot bring him backe that way, nor fetch him in for a customer to euill; His *Infirmitie* may yeeld, but his *Resolution* neuer.

Vse 2. It may next serue for our *Direction* who are the Ministers of the word in a course, if we desire to see any comfortable fruit of our labours. *Prepare* we *the way of Christ by throwing downe of Mountaines, Esay* 40.3. Endeauour we to bring our people to a true sight of sinne, which must be, First, by Holding before their eyes the glasse of Gods law: so dispensing the word in that power and euidence of Gods spirit, as that the vnderstanding being informed, the Conscience may be conuicted, the Affections gained, and the life redressed. Rhetoricall descant may please the eare, and tickle that; but it leaues the Conscience vntouched, it little helps to this businesse: Reade 1 *Cor.* 14. 24.25. It was not shew and ostentation of humane gifts, as *Wit, Reading, Eloquence* and the like, that doth conuince an Vnbelieuer, and lay open the secrets of his heart; but the euidence and power of the spirit which is seene and felt in godly simplicity and plainnesse.

Iam. 1.

Russinus hist: Eccles. lib. 2. cap 3. Memorable is that we reade of in *Russinus*, which happened at the Councell of *Nice*; where many Learned being assembled about *Arrius* his opinion, amongst the rest there was one whom all the Learned *Bishops* with their skill and eloquence could not perswade: A Christian of no great learning in esteeme (knowing nothing else but Iesus Christ and him crucified) standing by and seeing the Philosopher insulting ouer the rest, and boasting himselfe vpon the skill he had in reasoning, desires leaue to talke with that Philosopher; which hauing obtained, hee thus began: *In the name of Iesus Christ heare thou those things which are true. God that made the Heauens and Earth, and gaue man a spirit, whom he framed of the dust of the earth in one: hee hath by virtue of his Word created all things, both visible*

visible and invisible, and strengthened them by the sanctification of his spirit. This word and wisedome whom we call the Sonne, taking pitty vpon humane errors, is borne of a Virgine, and by the Passion of his death hath deliuered vs from euerlasting death, and by his Resurrection hath giuen vs euerlasting life whom we looke for to come to be iudge of all we doe. Beleeuest thou this oh thou Philosopher? The man being amazed with the words that were spoken, stood mute, and as if he had neuer learned the Art of contradiction, was able to make no other answer but this, that it seemed so to him indeed. And that there was no other truth then that deliuered. Why then replied the other; If thou beleeuest these things to be true, arise and follow me to the Church, and receiue Baptisme the seale of this thy faith. Hereupon the party wonne, turnes himselfe vnto his followers, and breakes forth into these speeches: *O you learned men, hearken, while this matter in hand was performed by words; I also opposed words to words, and those things spoken I ouerthrew by the Art of speaking; but now that instead of words, Power is proceeded from the mouth of him that speaketh, words cannot withstand the truth, nor man stand out against God.* Assuredly beloued; not with trumpets of Gold or Siluer, but of *Ramms hornes* were those high walls of *Iericho* laid flat: Meane and Homely meanes God commonly vseth in his most glorious workes.

Secondly, Desire we the Assistance of Gods spirit for this end. Christ tells his Disciples when hee sent them forth to preach, that he would send his spirit with them, and he should conuince the world of sinne; as if he should haue said, when you goe abroad into the world, you shall finde men possessed with strange opinions; and a hard worke you shall haue to Reproue or Conuince them, and bring them to a true sight thereof; but I will send my spirit along with you, (without which you shall doe no good) and he shall helpe you in the worke. Content not thy selfe then with the *cloake of Eliah* (the office and ministery) but call for the *god of Eliah*, the assistance of his

Iohn 16.

ſpirit, without which thou ſhalt do nothing to any purpoſe, in this hard and weighty worke; but when that comes and acccompanies our labours, it will ſoone ſhew men what natures they haue, what liues they haue liued, and what courſes they haue led: And conuince them of this, that they are farre more miſerable euery manner of way then they conceiued themſelues to be. Wee may propound Arguments and Reaſons, but to make the heart capable and apprehenſiue thereof, is aboue our power. And ſo much for that Vſe.

Vſe 3.

Laſtly, I may adde a word by way of *Apologie*, for ſuch Miniſters as ſpend paines this way, endeauouring faithfully to diſcouer vnto men their miſerable eſtate by ſinne. Theſe are they who vſually are ſaid to haue a ſpirit of gall and bitterneſſe within them, and to be the onely men who driue their people to deſpaire, &c. Sure I am, till we are brought to deſpaire in our ſelues, there is no comfort to be had from Chriſt. *Iohn Baptiſt* (whoſe tongue was as his rayment rough) muſt prepare the way before him in euery heart. *Plauſibility* is no fit preface to *Regeneration*; Violence muſt be offered to our corruptions ere we can haue roome for grace. Neuer will Chriſt come into that ſoule where the Herald of *Repentance* hath not beene before him. And yet what wiſedome muſt herein be ſhewed: our next point which may be gathered from our Sauiours drift in propounding the enſuing Parables doth teach: The point of Doctrine is this:

Doctrine.
The wicked are ſo to bee reproued as that the godly be not too much diſheartened.

Wicked and vngodly are ſo to be reproued and warned, as that the holy and penitent be not too much diſheartened. We ſee, that as our Sauiour by theſe Parables would Conuince the Phariſees; ſo alſo hee would comfort and encourage Penitents.

Iſay 10.11. & 40.1. 1 *Theſſ.*5.14. This is that which Saint *Paul* calls, a Cutting or deuiding the word aright, 2 *Tim.*2.15. and that giuing the houſhold their portion which our Sauiour ſpeakes of, *Matth.*24.49. *Luke* 12.42.

For

For theſe are of a tender diſpoſition and ſoft temper, the leaſt noiſe of any thing that ſounds fearefull, melts their hearts, and ouerwhelms them with feare; Their belly trembles; Their lipps quiuer at the terrible voice, yea rottenneſſe enters into their bones. Gratious *Ioſiah* vpon the hearing of the Law was Humbled. Oh the tenderneſſe of Gods Saints, the very Reading of it affects them, the Preaching of it ſtirres not others. How many are there, who after a thouſand hammerings of the menaces of Gods law vpon their guilty ſoules, continue ſtill inſenſible of their danger. *Reaſ.* Hab 3.16.

Accordingly then to the Condition of our people, ſhould Gods Miniſter giue euery one their portion; Terror to the Obſtinate, to the Penitent Encouragement and Comfort, as we ſhould throw downe mountaines, ſo likewiſe raiſe vp valleys, *Eſay* 40.3. Our viſible Congregations are much of the nature of this Auditory and Aſſembly which our Sauiour ſpake vnto; *mixt companies* conſiſting of both ſorts, now as he did, ſo ſhould we, intermix Reproofes and Comforts, that each ſort may haue his owne, and neither want what to them belongs. To bee euer harping on the ſad ſtring of Iudgement; Alwaies denouncing damnation and the Curſe, is too bloody and butcherly a kind of teaching. *Vſe* 1.

There was in the Arke of the Teſtament, the *Golden pot* of *Manna*, as well as the *Rod of Aaron*; And euery good Miniſter (as ſpeaketh *Bernard*) ſhould reſemble a good mother, who hath *Vbera* ſo well as *Verbera*, the *Dug* as well as *Rod*. As ſometimes therefore we doe mourne, that the people may lament, ſo ſometimes let vs pipe that they may dance: Let vs learne and vſe the *Gentle-craft*, beeing ſonnes of Conſolation, as well as ſonnes of *Thunder*, remembring there are ſome weake and faint, who ſhould be ſtayed with flaggons of wine and apples of paradiſe, *Cant.* 2.5. The Miniſter beareth the name of a *Spirituall man*; if then he be wanting in this Comforting part of his office, where is the ſpirit that hee hath his denomination from? Heb.9.4. Matth. 11.17.

The Spirit is the Comforter, if he then can, or doth say little to the Comfort of a wounded soule, where is his spirit? I confesse such are the times we liue in, that the doctrine of mercy is like a dead letter. There are thousands who are not worthy to heare those *Comfortable* things that are to bee spoken to *Ierusalem*. And that there is a season for words of Comfort to be ministred in, which season may as well bee preuented as ouer slipt. But what then, yet in their season they must be spoke, and applied rightly. First, therefore whip away the hounds, and then giue Children their bread. To Terrifie and not to comfort is but to rowe on the one side of the boate alone; will such rowing euer bring it to the shoare? Thus much from our Sauiours scope: Come we now in Particular vnto the words.

Isay 40.2.
Isay 50.4.

Text.

Verse 3. *And he spake this Parable vnto them, saying,*

4. *What man of you hauing an hundred sheep, if he loose one of them, doth not leaue the ninty and nine in the wildernesse, and goe after that which is lost vntill he finde it?*

5. *And when he hath found it, hee layeth it on his shoulders reioycing.*

Diuision. In the words we haue considerable: First, the *Introduction*, [And hee spake this Parable vnto them, saying.]

Secondly, The *Comparison* [what man of you, &c.]

In the first, consider we (though briefly) First, *what* he spake; Secondly, *to whom*. That he spake was a Parable: where two particulars: First, the *Matter* or kinde of doctrine deliuered, *A Parable*. Secondly, the *Manner* of deliuery [*he spake saying,*]

The *Persons* spoken to, were those murmurers, the *Scribes* and *Pharisees* before spoken of, hee spake [vnto them] saying.

Expos. *Parable*] The word hath sundry Acceptations; most commonly it signifieth, either some *Graue and Short sentence*, as *Pro.* 1.1. or else some *darke saying*; Or *obscure manner of Propounding* the truth vnder a continued Simi-

Similitude or *Allegorie*, *Matth.* 13.13. *Luke* 21.29. *Iohn* 16.29.

This is the moſt proper acceptation of the word, and ſo it is vſed here: the Doctrine hence is, that

By Parables and Similitudes Chriſt often taught his Hearers. As he ſometimes taught them by *Plaine principles* and *Affirmatiue concluſions*, ſo not ſeldome by *Parables* and *darke ſentences*, *Marke* 4.33.34. The Euangeliſt affirmes, that *without Parables he ſpake not vnto the people.* His meaning is not (ſaith *Auguſtine*) that he ſpake nothing properly, but becauſe he did not explaine himſelfe almoſt in any ſpeech: Sometimes the whole ſpeech or Sermon is *Parabolicall*, neuer any whole Sermon of his *Plaine* and *Proper*, *Matth.* 13.10.24.31.33.34.

Many Reaſons are rendered for this his method; as Firſt, that the Scriptures might be fulfilled, and Propheſies accompliſhed which had ſo foretold, *Pſal.* 78.2. *Matth.* 13.13.14.

Secondly, For the profit of the Elect, who by this kinde of teaching haue; Firſt, their *Vnderſtanding* enlightened, and very much helped, by homely Compariſons, the moſt ſimple is made to vnderſtand, and by things earthly to conceiue better of heauenly, they being opened and fitly applied.

Secondly, Their *Memory* very much ſtrengthened, by prouerbs and ſimilitudes drawne from daily practiſe. Many can remember a familiar Example, or Compariſon they haue heard from a Preacher; when other matters (and it may be of more ſubſtance) then deliuered were long ſince forgotten.

Thirdly, The *Will* effectually moued to deuotion; Of all kinds of ſpeech there is none that doth more cunningly inſinuate, and ſecretly winde it ſelfe into the heart, and leaue a deeper impreſſion then a Parable doth; It will touch the quicke, and in a ſort extort that which otherwiſe would not be granted, as we ſee in *Danids* example, 2 *Sam.* 12. and in thoſe wicked Iewes, *Matth.* 21.33.

A verbo Graco παραβάλλειν quod eſt conferre ſiue comparare.

Doctrine.
Chriſt often taught his hearers by Parables.

Aug. Qu. Euang. cap. 15.

Reaſ. 1.
That the Scriptures might be fulfilled.

Reaſ. 2.
For the good of the Elect.

Iohn 3.12.

Plus mouent figuratè dicta Aug. Epiſt. 119. ad Ian.

Fourthly, *Diligence* encreaſed, and Attention quickned. Hence did the Diſciples ſo often take occaſion to aske queſtions, and moue doubts, *Luke* 8. 9. *Marke* 4.10. *&c.*

Fiftly, *Conſtant and continuall nouriſhment ſupplied.* Though the Faithfull finde a ſweete reliſh in the word when they reade, or heare it; yet comming againe to it, they ſhall finde more Food; So ſweetly hath God mixed hard and eaſie together, that none might be cloyed nor any diſcouraged.

Sixtly, *Euery one from his owne particular calling ſome good inſtruction taught.* Therefore hath Chriſt deriued a Parable from an *Armie* to teach *Souldiers*; from *Legall principles* to teach *Lawyers*; from the *Field* and *ſowing* to teach *Husbandmen*, from a *Leauen* to inſtruct *Women*: wherein euery one in his calling may bee the Schollars commentarie.

Reaſ. 3. For a puniſhment to the wicked.

A third Reaſon, why our Sauiour taught after this manner was, that Gods treaſure might be hid from the obdurate wicked, and they further hardened, *Matth.* 13. 10. *Luke* 8.10. Hence was it, that although hee opened and explained them to his Diſciples, and ſo made them eaſie to vnderſtand; yet we reade not that hee did ſo to others. The Vſes follow.

Vſe. 1.

And firſt, it may teach vs *Miniſters*, to apply our ſelues by Compariſons and ſimilitudes to the capacities of the meaneſt. We ſhould (in this ſenſe) become *All to All, that we may win ſome*: Framing our ſelues to all mens vnderſtandings, by *Allegories*, *Stories*, *Parables*, and the like. And yet in following this method, take theſe *Caueats.*

1 Cor. 9.22.

Firſt, Let them not be farre fetcht, but fitting the matter in hand, ſeruing more for Edification of the hearer, then Oſtentation or ſetting forth the wit of the ſpeaker.

Caueats in vſing Parables and Compariſons.

Secondly, Let them be drawne from things well knowne and eaſie to be conceiued. The end of all ſpeech is to conueigh the ſenſe to the vnderſtanding of thoſe to whom we ſpeake; they may not therefore be darker then the thing

it

it ſelfe is that we ſhould illuſtrate. To fetch Similitudes from ſundry things in *Philoſophie* or *Poeticall Fables* is not ſo fit, vnleſſe we make them eaſie to the vnderſtanding of the people: Farre better to fetch them from common things wherein they are moſt beaten, after the example of our Sauiour, who (as *Theophilact* obſerueth) tooke euery man in his owne trade, applying himſelfe to that which they vnderſtood beſt; Appearing to *Mary* in the *Garden* as a *Gardiner*, and to the Diſciples *Trauelling* as a *Traueller*.

Thirdly, That a care be had (neuertheleſſe) of the maieſty of Scripture: Auoiding all ridiculous and baſe ſtuffe, leaſt we giue occaſion to any of thinking vnreuerently of ſo high a miſtery.

Fourthly, Beware we of *Origens* fault (whoſe wit ſerued him to Allegorize almoſt the whole Scripture.) Turne not all into *Allegories* to the deſtroying of the letter, and making plaine things obſcure: It is ſafe treading in the ſteps of the Holy Ghoſt, not making *Allegoricall* ſences where the ſpirit hath made none.

Fiftly, Vſe them for *Inſtruction* or *Illuſtration*, rather then for prouing any point of Faith. As Painting (ſaith *Luther*) is for the garniſhing and ſetting forth an houſe already builded: So is an *Allegorie* to ſet out the light of a matter already proued, and otherwiſe ſufficiently confirmed. *Luther Com. in Gal.*

Sixtly, That they bee quickly diſpatcht, and not too much inſiſted on. Here the lighter the touch is, the ſweeter (oftentimes) will be the muſick. Theſe Rules being well obſerued we may ſafely, and profitably vſe our liberty in this kinde, following herein the practiſe of Chriſt, his Apoſtles, and many of the antient Fathers; who vſually began their Homiles with a Simile.

And let *Hearers* be content in this familiar manner to be taught. What if we borrow compariſons from the *Plough* and *Fanne*; From *Leauen* or ſuch like domeſticke buſineſſe, doe we any other therein then did Chriſt himſelfe? Say not *Vſe 2.*

not in such cases, the Minister is rude ot blunt, his Pouerty such, that he is faine to goe to the meale-tub for matter to hold out with; but acknowledge thou Gods goodnesse, as in speaking to thee by his Prophets, so in vsing *Similitudes* vnto thee by the ministery of the Prophets, for God accounts of it as a fauour, *Hos.* 12 10. Yron will doe that which gold cannot: This homely kinde of preaching brings that to passe, which a more gaudie, glistering, and glorious course will neuer effect. Else why did the Holy Ghost when he came, fall vpon the Disciples in the likenesse of a *Doue*, rather then in the likenesse of a *Iay*, *Parrat*, or *painted Butterfly*?

Text. *Spake saying*] Here we haue the manner of Christs deliuery of this Parable; he *Spake and said*: Sometimes he vseth other mens mouthes, and other mens pens; but here Christ *Spake* himselfe: Neither did hee onely *Speake*, but *Say*. He distinctly and deliberately deliuered this doctrine ensuing, so that euery one might vnderstand the words and meaning. I intend not to insist on the Particulars, though they would affoord good vse both to Ministers and others, that I note, is:

Solius est oratoris dicere, vulgi loqui.

Doctrine. *Christ was no dumbe Priest.* We heard before, he was a *Minister*; here wee see, he was no dumbe one, he had a tongue, and spake with it, *Matth.* 5.2. It is said, *Hee opened his mouth and taught the people*, which phrase of opening the mouth some thinke to bee a more full kind of speech as we say vsually, *I saw it with mine eyes*, or *I heard it with mine eares*, *&c.* Others thinke it is added for distinction sake, because Christ did sometimes teach and opened not his mouth, *viz.* by his *miracles* and *life*; but now he opened his mouth and taught them by Doctrine: Yea it was his custome euery Sabboth to goe into the Synagogue and preach, as witnesseth Saint *Luke* 4.16. So then, though hee was dumbe as a *Sheepe* before the *Shearer*, yet neuer dumbe as a *Shepheard* amongst his *Sheepe*.

Pleonasmus.

Theophil.

Esay 53.

Vse 1. A shame it is then for such as are, whether it be through want

want of *Science* or of *Conſcience*; How will ſuch anſwer it before the great Shepheard of the Sheepe, as take vpon them charge of Soules, and yet are able to doe no more for the Saluation of them, then a Schoole-boy of ten yeares old might doe, fairely to reade the *Goſpell* and *Epiſtle* for the day as he is guided by the *Rubricke*? Is this to be a *workeman that needeth not to be aſhamed, deuiding the word of truth aright*? Or are theſe thoſe gifts for which Chriſt *aſcended vp on high, that he might giue to men; For the perfecting of the Saints, for the worke of the Miniſtery, for the edifying of the body of Chriſt*? Why did the Apoſtle demand, *Who is ſufficient for theſe things* if this be all? Doth God expect that we ſhould doe no more for our *Sheepe*, then our *Sheepe* are able to doe for themſelues? It may not be thought: And if theſe cannot anſwer it, then much leſſe thoſe, who hauing receiued a tallent, wrap it vp in an idle braine, as *Goliab's* ſword was in a cloth without vſe, and practiſe. Or as *Labans Well*, ſo the Fountaine of their knowledge is ſealed vp, with a great ſtone of *Security*, or *Saturity*. A *Prelate* (ſaith one) ſhould be *Predicant*: And right *Prelating* is *Labouring*, not *Loytering* nor *Lording*. *Bernards* ſpeech would doe as well to bee remembred: That as well by *Silence* and ſaying nothing, may a Miniſter damne himſelfe, as by *Soothing* vp his people in their ſinnes.

Ephes 4.8.

Latimer.

Vnto them] We reade, *Matth.* 13.10. that the Diſciples comming to our Sauiour, and demanding of him the Reaſon why he ſpake in *Parables*, had this Anſwer made; *To you it is giuen to know the miſteries of the Kingdome of Heauen, but to them it is not giuen, &c. Therefore ſpeake I to them in Parables, becauſe they ſeeing ſee not, and hearing they heare not, neither doe they vnderſtand.* In which anſwer (ſaith *Caluin*) it is manifeſt, that Chriſt ſpeakes obſcurely to the multitude, becauſe they ſhould not be partakers of the true light. For how euer when the *Expoſition* is added, and made, (as vſually it was to the Diſciples) the *Figured* ſpeech hath more perſpecuity, and plainneſſe, then the

Text.

the *Simple*; being not onely of more efficacie and force to moue the minde; but alſo more cleare and euident to bee perceiued: Yet where the *Expoſition* was not added, it was more *hard* and *difficult*, ſtriking the *Eare* with confuſed and ambiguous ſound, but edified not. Thus

Doctrine. *The miſteries of Gods kingdome kept from the wicked.*

Chriſt by this his Parabolicall kinde of teaching, did keepe the wicked (ſuch as the *Scribes* and *Phariſees* were) *from knowing the myſteries of his kingdome*, *Matth.*13.14,15. ſo *verſe* 44. *The kingdome of heauen* is ſaid to be *a treaſure hid in the field.* Chriſt brought a treaſure, and offered it vnto them in his Miniſtery, but it was hidden from their eyes, being wrapped vp in ſo darke a method and obſcure kinde of teaching. Thus Saint *Paul* calls holy doctrines *the hidden wiſedome of God*, 1 *Cor.*2.7. He hides it *from whom*, and reuealeth it *to whom* he pleaſeth.

Reaſ. *It is in Iudgemẽt*

And that in *Iudgement*; either becauſe he *will haue mercy on whom hee will haue mercy*; or becauſe they haue *preſumptuouſly* abuſed Gods promiſes, to make them bands for ſinne: or *Contemptuouſly* reiected Gods Call and offer of grace formerly in the *day of Saluation*, made: Or *Obſtinately* oppoſed Gods truth, and become *Dogges* and *Swine*. Some ſuch like Reaſon, there may be, why Chriſt would not reueale theſe ſecrets vnto them: but bee it what it would be, it was in *Iudgement*. The Vſe concernes both *Miniſters* and *People*.

Vſe 1.

Firſt, it *Admoniſheth* vs, that we ſtudy and affect *Plainneſſe*. They are Plaine lines that beſt anſwer a plaine and euen leuell: and wherein the euidence of Gods ſpirit is beſt ſeene. Neither is it to be ſtood vpon how *Plaine* our *Armor* be, ſo it be of *Proofe*. Let it not bee forgotten of vs, that it was in *Iudgement* that Chriſt taught darkely, and obſcurely, without adding an expoſition, and not in *Mercy*. And can we thinke that Congregation bleſt, with ſuch a Miniſter as affects ſuch craggie ſcholaſticall diſquiſitions, as come not within the reach of popular capacities? or that wraps vp his doctrines in ſuch darke phraſes, as his people cannot apprehend? Thoſe *Paſtors* which are according to

Gods

Gods *owne heart*, and whom God hath promiſed as a bleſſing to a people, are ſuch as *ſhall feed them with knowledge and vnderſtanding*, *Ier.* 3.15. How with vnderſtanding, vnleſſe they can be vnderſtood of them that heare them? In *Compaſſion* then to thoſe poore Soules committed to our Charges (*Good Fathers* and *Brethren*) let vs diſpenſe the ſecrets of the Goſpell with more power, and plainneſſe; earneſtly deſiring God to giue vs the *doore of vterance*. Often calling to minde that paſſage we reade of, 2 *Sam.* 18. 23. *Cuſhi* is ſent with tidings to *Dauid* of victory againſt his enemies: *Ahimaaz* obtaines leaue of *Ioab* to run after; he ſets forth and outruns *Cuſhi*, though *Cuſhi* had ſet out long before him; the Text giues this to be the *Reaſon*, *Ahimaaz ran by the way of the Plaine*. Aſſuredly he that goes the *Plaine way* to worke, ſhall outrun others who haue beene longer at it by many degrees; And ſee more fruit of his labours in one yeare then others (that take another path) haue done in tenne. Other waies will be found to be about, this way the neareſt. Let ſuch therefore as deſire to ſee the profit of their labours tread this tract; As *Auſtin* did, who choſe rather to ſpeake barbarouſly then finely (as himſelfe ſaith) becauſe hee deſired his peoples profit aboue his own Credit. Conclude vpon it, the *plaine-ſong* of *Scripture* is the beſt muſicke without the quauering deſcants of mans wit. And as in *Heraldry*, ſo here, the *Plaineſt Coate* is moſt worthy. *Aug. in Pſ.* 138.

Secondly, It falls heauily vpon ſuch, as ſit like Sotts vnder the miniſtery of the Word, who *in hearing heare not, and ſeeing ſee not, neither doe they vnderſtand*: who heare plaine doctrines as Riddles and haue all things ſpoken to them as it were in *Parables*. Aske *Paul* what he thinketh of ſuch a mans condition, and he will tell vs, 2 *Cor.* 4 3. *If the Goſpell be hid, it is hid to them that are loſt. In whom the God of this world hath blinded the eyes of them that beleeue not, leaſt the light of the glorious Goſpell of Chriſt who is the Image of God ſhould ſhine vnto them.* As if he ſhould ſay, If in ſuch times as theſe are, wherein the meanes of grace doe *Vſe* 2.

ſo

ſo abound, men continue ignorant, and are not in ſome meaſure acquainted with the miſteries of Gods kingdome. If the power of the word be not in ſome meaſure felt in their hearts, to the Reforming of their liues, it is a pregnant ſigne that ſuch are loſt, and ſhall periſh for euer. *Sathan* hauing blindfolded them, with the vaile of *Infidelity*, that they may neuer come to ſee the ſauing and ſhining light of the *Goſpell*. Deceiue not then thy ſelfe with this, that thou art a hearer, or vnderſtandeſt what is ſaid, &c. For if the power of it be hidden from thee, thy condition is fearefull. The *Philiſtines* (you know) vnderſtood the words of *Sampſons riddle*, but that was not enough, had they not found out the ſenſe and meaning it would haue coſt them deare; So is it in this caſe. The word may be a ſealed booke vnto the learned as well as to the ignorant, ſee *Iſay* 29.11. *The Viſion is vnto you as the words of a booke that is ſealed, which men deliuer to one that is learned, ſaying, Reade this I pray thee; and he ſaith, I cannot, for it is ſealed. And the booke is deliuered to him, that is not learned, ſaying, Reade this I pray thee, and he ſaith I am not learned.* The meaning is, that all ſorts were ſo blinded through Gods iuſt iudgement (who had couered their eyes with the ſpirit of ſlumber) (as was ſaid the verſe before) ſo as that they could conceiue nothing, though the Lord did affoord them the brightneſſe of his Word. Whereupon followes that threatning, *verſe* 14. *A marueilous worke and wonder God would doe, for the wiſedome of the wiſe men ſhould periſh, and the vnderſtanding of their prudent ſhould be hid.*

Vſe 3. Laſtly, Let all ſuch be thankfull, as haue receiued this mercy and fauour from the Lord, to haue the myſteries of Gods kingdome to them reuealed. Let all ſuch account their *Eares* bleſſed as doe *Heare*, and their *Eyes* bleſſed that doe ſee: for it is a gift of God to haue his ſecrets reuealed to them. *Fleſh* and *blood* reueales them not (as *Chriſt* ſaid to *Peter*, *Matth.* 16.17.) *but our Father which is in heauen.* Therefore let euery one in particular, to whom God hath vouchſafed mercy this way, ſay as Chriſt did, *I giue thee thankes*

thankes O Father, Lord of heauen and Earth, becauſe thou haſt opened theſe things euen to mee a babe, a poore ſilly creature,&c. And withall endeauour to walke worthy of this mercy in all things pleaſing, leaſt Chriſt ſay to vs, as to *Capernaum, woe be to thee; thou wert liſted vp to heauen, but I will throw thee downe to hell.* And thus much for the *Introduction.* Come we now to the *Compariſon* it ſelfe.

Text.

What man of you hauing an hundred ſheepe, if he looſe one of them doth not leaue the ninetie and nine in the wilderneſſe, and go after that which is loſt vntill he finde it? &c. *Verſe 4.*

Diuiſion.

This *Compariſon* is drawne from the *Practiſe* of a *Vigilant* and *Watchfull Shepheard*: who, looſing one of his Flocke, leaueth all the reſt to ſeeke that vp,&c. Wherein Conſider we Firſt, the *Reſemblance*; Secondly, the *Matter* thereby *Reſembled.*

The *Reſemblance*, we haue in the Πρότασις or *Propounding* part of the Parable, contained in the 4,5,6. verſes. And the *matter Reſembled*, in the Ἀπόδοσις or *Applying* part, contained *verſe 7.*

In the former we may take notice, Firſt, of the *Shepheards Care* and *Prouidence, ver.4.* Secondly, of the *Succeſſe* he had, *verſe 5.6.*

His *Prouidence* and *Care* appeares, 1. In *Miſſing* what went aſtray though but one. 2. In his *Seeking* it vp, being gone aſtray, though he left the reſt: For *Number*, 99. And for *Place*, in the wilderneſſe; Following after both *Diligently* and *Conſtantly.*

The *Succeſſe* he had was anſwerable to his hopes: Firſt, he *Findes it and laies it on his Shoulders, Reioycing, verſe 5.* Manifeſting 1. His *Power*, 2. *Affection* therein. Secondly, *He brings it home, &c. verſe 6.* 1. *Inuiting* both *Friends* and *Neighbours.* 2. *Inciting* and ſtirring of them vp to participate with him in that his Ioy, where we haue both the *Thing Requeſted*, and the *Reaſon* rendered Conſiderable.

In the Latter, *viz.* the *Matter hereby Reſembled*, wee haue, Firſt, A *Propoſition* [*Likewiſe*] *Ioy ſhall bee in heauen, &c.* Secondly, A *Confirmation* thereof [*I ſay vnto you.*]

In

In the First, we must take notice: 1. Of the *Thing Propounded* [*Ioy shall be in heauen ouer euery sinner that Repenteth*] where the *Subiect Matter*, *Ioy*: and the *Circumstances*; Of *Place where* [*in Heauen*] and of *Persons*, for *when* [*one sinner that Repenteth.*

Secondly, Obserue we how it is *Illustrated*, and that is, First, by the *Quantitie*, [*More Ioy*,] Secondly, by the *Quality*, [*Likewise.*]

In the Last, the *Confirmation*; 1. The *Authority* of the Speaker: 2. The *Truth* of the thing spoken we shall intreate of. And thus we see the Parts.

Christ Scope in this Parable.

The *Scope* and *Drift* of our Sauiour herein is (as before was shewed) *First*, to *Iustifie himselfe* and *Practise*: *Secondly*, to *Condemne* the *Pharisees*, those proud Ciuilians: *Thirdly*, to *Encourage* the true *Conuert* and *Penitent.* In the *Propounding* part, the first is done. And in that our Sauiour doth seeme thus to Reason. *If it be the duty and practise of euery good Shepheard to seeke after a Sheepe that is gone astray*; *then doe I no other then my duty in conuersing with these to bring them to Repentance*: *But this is the duty, and this the practise of euery good Shepheard*: *Therefore I doe no other then my duty in thus doing.* The *Antecedent* is taken for granted; *For what man of you* (saith our *Sauiour*) *hauing an hundred sheepe, &c.* The *Consequent* is euident, in that he was the true *Shepheard* sent into the world to *call home sinners*; to *seeke and saue that which was lost.*

Iohn 6.
Luk. 19. 10.

In the *Reddition* of the *Parable*, he doth the other: *Condemning* the *Scribes* and *Pharisees* for murmuring thus: *If the Angells reioyce at the Conuersion of a Sinner, then you sinne in murmuring at their receiuing. But the Angels reioyce thereat*, Therefore you offend.

The *Reason* of the *Proposition* is euident from the *Lesse*: For if the *Angels* reioyce thereat, then much more should *Man*, who is of the same *Kinde* and *Nature*. The *Assumption* is proued and *Illustrated*, by the Ioy that is amongst *Friends* and *Neighbours* for this finding, *verse 6.*

Further, for the *Encouragement* of *Penitents*, hee may seeme

seeme thus to argue, *If there be Ioy on earth amongst men for the finding of one Sheepe that hath gone astray, then farre greater Ioy shall be in heauen vpon the Conuersion and turning of a sinner vnto God: But Ioy is vsuall amongst men for the one, as Experience makes good; therefore farre greater shall bee in heauen amongst the Saints and Angels for the other.*

Thus we see the *Scope*; come we now to enquire into the *Sense* and *Meaning* of the words, and so to such profitable *Obseruations* as they affoord. *The meaning of the words.*

As *Man* so *Scripture*, and as all *Scripture* so *Parables* especially consists of a *Soule* and *Body*. The *Externall* sound of the *Letter* is the *Body*, but the *true sense* and *meaning* is the *Soule* thereof? *Frange os litera & inuenies medullam intelligentiæ.* Who then is this *Man*; and who the *Sheepe*; which the *Wildernesse*; what the *Home*; and who the *Friends* and *Neighbours*, must bee enquired after. *Aug. Ser. 70. de temp.*

By this *Man*, it is generally agreed amongst Expositors, that our *Saviour Christ* is to be vnderstood, who is that good *Shepheard* that not onely seekes vp the lost, but laies downe his life to saue his sheepe; but who are meant by the *Sheepe* is a greater question. Iohn 10.11.

Some, by the *ninety and nine* vnderstand the *Angels*, whom Christ left, when by his Incarnation he came downe on earth for vs men and our Saluation: So *Ambrose*, *Chrysostome*, *Hilary*, *Euthymius*, with others, thinke. And so it may be said, he did leaue the good *Angels* in the *Mountaine* (that is, in *heauen*) as hauing no need of Repentance. And the wicked *Angels* in the *Wildernesse* (that is, in *hell*:) as being vncapable of grace.

Others vnderstand thereby, both *Angels* and *Men*, signified by an vnperfect number (ninety and nine) left in the wilderneſſe, because by mans fall the number of them made to liue in Gods presence was diminished, so *Greg. Hom. 34. in Luc.*

Others there are who vnderstand by these ninety and

nine, *Men* onely; ſo *Hierom Epiſt. ad Damaſ. Aug. quæſt Euang. lib. 2. cap. 32. Anſelme in Math.* 18. and moſt of our latter writers. For Firſt, a *Sheepe* is a certaine Image to reſemble a *Man* by, in Scripture. Secondly, *Angels* and *Men* are not of the ſame *Species*. Thirdly, our Sauiour ſeemes to explaine his meaning in the laſt Parable of the Prodigall and loſt Sonne. And here in this Parable hee ſpeakes of ſuch as need no Repentance. Fourthly, *Angels* are the *Friends* and *Neighbours* ſpoken of, who reioyce at the Conuerſion of *Sinners*, as our *Sauiour* (who beſt knew his owne meaning) expoundeth. Therefore not *Angels* but *Men*, are wee to vnderſtand by *Sheepe* heere.

And amongſt thoſe who thus vnderſtand, there are different opinions: ſome would, that by thoſe *nintie* and *nine* left, ſhould theſe already *Called*, *Iuſtified*, *Sanctified*, *&c.* (whom Chriſt leaues in a ſtate of grace) bee vnderſtood. *Bucer apud Marlorat in loc.*

Queſt. But how can it be ſaid of theſe that they neede no Repentance? ſeeing euery one that cals God Father is to aske forgiueneſſe of his ſinnes, *Math.* 6:12. And how then ſhall we vnderſtand that ſaying, that there is *more Ioy in heauen ouer one that Repenteth, then ouer theſe?*

Reſp. *There is a Repentance of the State, and a Repentance of the Perſon.* Anſwer is made by *Diſtinction* to both: For the Firſt, There is a *Repentance* of the *State*, and a *Repentance* of the *Perſon*; In reſpect of their *Perſons* and *Infirmities*, the beſt haue need daily to craue pardon of their ſinnes, and renew their Repentance. But in regard of their *State* they ſhall haue no need to change that, nor *Repent* of it (ſo *Caluin.*)

Harm. Euang. Ioy is either in the Act, or Habit For the Next; Ioy is either in the *Act* or *Habit*; Now the former is here meant. Not as if the Angels haue no delight in a continuall holding out in a righteous courſe, for nothing is more ioyfull vnto them. But there is now a new occaſion of *Ioy* offered in this vnexpected alteration and happy change. To ſee one who was euen now a corrupt member, and ready to be cut off ſuddenly (and beyond all

all hope) healed through Gods vnſpeakeable mercy. Oh this affecteth more with extraordinary Ioy. As a Captaine for the preſent reioyceth more ouer one Coward, who after flying returneth and preſſeth the enemie moſt valiantly, then ouer nintie and nine tall ſouldiers that neuer forſooke the field. Or as a *mother* ouer that child that is now recouered from death to life, expreſſeth more ioy, then ouer all the reſt that were in no danger: So in this caſe. *Greg. Hom. 34. in Euang.*

Others vnderſtand by theſe ninetie and nine, *Hypocriticall Inſticiaries*, who thinke themſelues iuſt, and are highly opinionated of their owne worth: So ſaith *Auſtin, the ninetie and nine left in the wilderneſſe, may ſet forth the Proud, who haue a wilderneſſe in their mindes, becauſe One* (that is vnitie) *being away they want of Perfection.* Thus alſo *Ludolphus*, and *Fulke in Annot. Rhem. Teſt.* with others. *Queſt. Euang. lib. 2. q. 31.*

And this Expoſition ſeemeth beſt to agree with our *Sauiours ſcope* (and what better helpe to finde out the true meaning and *Interpretation* of a *Parable*, then to conſider of the *Drift* and *Scope* attentiuely?) whoſe vſuall manner it was in all his *Parables* occaſioned by their murmurings, as to iuſtifie himſelfe, ſo to meete with them for their Arrogance and Scorne.

But can it bee ſaid of ſuch that they need no Repentance. *Queſt.*

It is not ſo to be vnderſtood as if they needed none indeed, but becauſe they were ſo conceited: They thought they needed no amendment, and were as good already as Repentance could make them. And ſo there is greater reioycing ouer one *Penitent Sinner*, then ouer many ſuch impudent and *ſhameleſſe Saints.* *Reſp.*

By the [*One loſt*] all mankind (ſay ſome) are vnderſtood, thus *Ambroſe*; All mankind (ſaith he) is the hundreth part of Gods creatures, this is found when the price of Redemption is paid in Chriſt. *In loc.*

Others vnderſtand by this One, all ſuch as are *Elected* and ſhall be ſaued by Chriſt, but as yet *vncalled*; One in *Quis illa genere vna eſt non ſpecie*

Kinde but not in *Particular*, for all are one body but many members. To which opinion I ſubſcribe.

By [*Friends and Neighbours*] Some thinke the *Saints* in this Parable are meant, and the *Angels* in the next: But generally it is agreed that both in this Parable and the next, *Angels* are thereby to be vnderſtood, though the Saints (it may be) are not excluded. Theſe are called Gods *Friends*, becauſe they haue one *Will* and *Nill* with God, in which reſpect alſo *Abraham* (a Saint on earth) was called the Friend of God. And they are called *Neighbours*, becauſe they are euer *Neere God*, alwaies enioying the preſence of his brightneſſe, as ſpeaketh *Gregory*, *Hom* 34. *in Luc.*

The [*Home*] is *Heauen*; the Seate and Manſion of the bleſſed *Angels* and godly ones, *Rom.*10.6. Though hereby may likewiſe be vnderſtood the *viſible Church on earth*, which alſo is called *heauen*, *Reuel.*12.7. & 13.6. And is Gods Houſe, and into this fold Chriſt brings his ſtraying Sheepe, *Iohn* 10.16. But the *Triumphant part* in this place by *Home* is meant eſpecially. The *Dores* of which *Home*, Chriſt in his *Aſcention* opened; and brought the *Sheepe* vnto, which in his *Life* he *Sought*, and continued ſeeking *vntill he had found*. And in his *Death* layed on *his Shoulders*, bearing his ſinnes in his body on the Croſſe, and at his *Reſurrection* reioyced *for*. And thus much for the meaning. Now for *Obſernation* or ſuch *Collections* as the words *Particularly* conſidered affoord.

Caietan & Culmar in loc.

Text.

What man of you hauing an hundred ſheepe, &c.] Something may be noted in the *Generall*, before we handle the *Particulars*: And firſt this, that

Doctrine.

From mans own Practiſe may be iuſtified Gods proceedings.

From mans own Practiſe, may be iuſtified Gods holy and iuſt proceedings. The mouths of all gaineſayers, obiecting againſt Gods righteous proceedings, may be ſtopped from their owne waies and courſes. And thus we ſhall ſee the Calumniations of Cauillers vſually repelled, as *Matth* 12. 11,12. *Luke* 14.5. where Chriſt reaſons againſt his aduerſaries cauills, for his doing good vpon the Sabboth, after this

this manner; *If you care for those things that are your owne, and offend not in seeking to saue an Oxe, Asse, or Sheepe, that is in danger vpon the Sabboth day, then much lesse doe I offend, in seeking to Saue Soules, and helping my neighbour through loue* (who by many degrees excelleth a beast) *but the former is true, as your practise proues, and you will not deny: therefore the latter.* And thus from their owne practise, he stops their mouths, for the Text saith, *They could not answer him againe* to these things, *Luke* 14.6. Other proofes might be brought, as *Mal.*1.5.8. *Rom.*9.21. *Luke* 11.5.11. *& alibi.*

This may serue to set forth vnto vs Gods vnspeakeable goodnesse, who is pleased thus farre to humble himselfe, as to bring his actions and proceedings into comparison with ours; whose waies as farre excell ours, *as the heauens excell the earth*; neither are they worthy to be named the same day that his are spoken of: Onely beware that wee goe not too farre, in iudging him to be like our selues in all things (as those *Psal.*50.21.) because in some things he is pleased to come into comparison with vs; But whatsoeuer is truly and of it selfe good in vs, know it is in God in a farre more excellent and high degree, who is the fountaine of all that is good, and from whom nothing but good can proceed; That being *Nature* in him, which in vs is but a *Quality.* *Vse.* 1. Esay 55.9.

It may likewise serue to *Admonish* vs, that we goe not about to charge God falsly. Many Particulars might bee shewen wherein we pleade against God and finde fault with him, when neuertheless we approue in our owne practise the like act as good, and iustifie it. That God should lay vp the Fathers iniquity for the children, and visit their sinnes on their Posterities; that Childrens teeth should be set on edge by their parents eating of sowre grapes, seemes hard, yea vniust to some; when yet we approue of the law as iust that depriues the child (that is yet vnborne) of his Inheritance for his Fathers treason, and that allowes suing the heyre and Executor for the Fathers debt. *Vse* 2. Iob 21.19.

Rom.9.20, 21. debt. That God ſhould ſaue ſome and reiect others for his meere pleaſure ſake; that he ſhould diſpoſe of men as hee liketh either to death or life, and that before they haue done either good or euill, is iudged rigour and extreame cruelty: When notwithſtanding we giue to the Potter full power ouer the clay, to make what hee will of the lump; whether *veſſels to honour or diſhonour.* The like is our dealing with him in regard of his workes of *Mercy.* That God ſhould pittie vs or ſpare vs, conſidering our many weakneſſes, we often queſtion; we cannot heare but

Eſay 59. we grow drowſie at it, or ſoone forget what hath beene deliuered, we are froward, peeuiſh, full of diſcontent, &c. and therefore though God may ſay he will, yet we cannot ſee how he can, and thus wee reaſon, when our owne practiſes may aſſure vs of his. What Father doth not ſpare

Pſal.103. Mal.3.17. *his owne childe that ſerueth him?* who will not paſſe by many infirmities in his owne? when the infant ſleepes with the ſpoone in the mouth, will the mother clap it? or when it pukes vp the milke, will the parent beate it? doth the childe put forth the beſt ſtrength it hath in workes of obedience, and will not the Father accept of it? Certainely if Parents beare ſuch Affection towards theirs, then much more doth God towards his. See our Sauiours Argument, *Matth.7.11. If you being euill, know how to giue good gifts vnto your children, how much more ſhall your Father which is in heauen giue good things to them that aske him?* Our Sauiour would haue vs to deſcend into our ſelues, and ſeriouſly to conſider of thoſe few drops of Fatherly kindneſſe, which he hath inſtilled into vs, that when our Faith fainteth, we may comfort our ſelues which the meditation of that fulnes which is in him.

Doctrine. The aberration of the Creature is not without its vſe for our inſtruction.

Secondly, there may from hence thus much (in the Generall) be gathered, that

The very abberration and ſtraying of the Creature is not without its vſe for our ſpirituall inſtruction. The Sheepes going aſtray ſerues as well to teach vs our naturall condition;

tion; As the Shepheards ſeeking it vp, Gods care for our Conuerſion and reclaiming.

And therefore let vs make ſome profit and worke our Aduantage in goodneſſe by the worſt things. The *Vſurers* curſed courſes, ſhould teach vs ſo to employ our gifts, as that the giuer may haue honour. And from the vniuſt pollicy of *deceitfull ſtewards*, we ſhould learne wiſedome to prouide for euerlaſting tabernacles. There is not the worſt man, but may teach vs ſome good, nor the worſt thing but (had we wiſedome to make the true vſe thereof) might worke our ſpirituall benefit. What creature is there, but doth admoniſh vs of duty? their naturall inclinations are (in a ſort) our Inſtructions. In a word, let vs but open our eyes and wee cannot looke beſides a leſſon in this vniuerſall booke of our maker, worth our ſtudie, and taking forth.

Vſe. Matth.25.27. Luk.16.8.9.

Come we now to a more Particular handling of the words; And ſo conſidering them *Literally*, they teach *Prouidence in ſeeking vp what is loſt; And in ſauing as well as in getting.* A leſſon as here taught vs from our Sauiours doctrine, ſo elſewhere by our Sauiours Practiſe, *Iohn* 6.12. who willed his Diſciples to gather vp the fragments that nothing might be loſt. And the eighth Commandement, that bindeth a man not to impaire (ſo farre as in him lyeth) the eſtate of his neighbour, bindeth a man much more to haue a care of his owne eſtate.

Doctrine. *A prouident care ought to be had, that there be nothing loſt.*

For the goods that any man hath are not his owne, they are Gods gifts, *Hag.*2.9. neither is man any other then a ſteward of them, who muſt be called to account for what he hath receiued, as *Matth.*25. hee that had receiued fiue talents muſt be accountable for fiue, and hee that had receiued two for two, and he that had receiued one, for one; ſo much as was receiued, muſt be accounted for, and therefore no need to looſe any.

Reaſ.

Which Doctrine reproues the *waſtfull* and *Spend-thrift*, whether through *Careleſneſſe* or *Prodigality* and *Idleneſſe*. How many carelefly let that periſh which a prouident eye might

Vſe 1.

might haue ſaued and preuented, and a diligent hand in
Exod.23.4. vſing the meanes, recouered and regained? It was Gods command that we ſhould bring home our enemies *Oxe* or *Aſſe* that went aſtray, if in caſe we found it: And therefore queſtionleſſe his minde and meaning, that we ſhould ſeeke after our owne to recouer it againe. Otherwiſe what doe wee but alter his prouidence and corrupt his ordinance? which hee cannot take well at our hands.

Againe, Others there are who through *Prodigality* conſume all riotouſly, miſpending the talent allotted to them, either in *Sinfull* or *ſuperfluous expences* on Themſelues, or on *Others*, for Backe, Belly, or Luſt; exceeding both *Place* and *Meanes*, paſſing their words and promiſes ouer-lightly either for *Paying*, or *Giuing* vpon ſome ſudden fit of *pot-fellowſhip*, or for the praiſe of *bountifulneſſe* or the like, by which courſes they lauiſh out their goods and ſteale away the right vſe of them from the Lords Ordinance, and from the ſtate both of *Themſelues* and *Others*, who for the preſent might be bettered in the well beſtowing, and Afterwards bee holpen by the comfortable remainder left behind.

Laſtly, Others there are who through their owne *Idleneſſe* conſume their *Patrimonies* and *Portions* left. Some conceiting it is not according to their Birth and *Breeding*, to ſpend their time in Labour, and that there is no better way to manifeſt *Gentility*, then with the *Nagros* (Noblemen amongſt the *Malabars* in the Eaſt Indies) by wearing long nayles vpon their hands, to ſhew they are no workers. But who ſeeth not, what beggery, want, and miſery, ſuch caſt themſelues into before they are aware? *Pouerty*
Pro.6.11. *comes vpon them like an armed man*, no reſcue nor reſiſtance can bee made againſt it, but it driues ſuch into deſperate courſes of *Theft*, *Riot*, or *Rebellion*, as ſhelters for a while, till they be taken and (like ſuperfluous excrements) cut off, or purged for feare of further infection.

Vſe 2. Secondly, our Doctrine exhorts to *Thrift*, which hath both

both a watchfull eye, and diligent hand for the ſauing of what we haue from periſhing, preuenting loſſes ſo farre as may be; but if in caſe they are ſuſtained, then in vſing meanes to recouer them, and ſeeke them vp againe by honeſt courſes. It is not (beloued) as the world would make men to beleeue: that *Religion* and *Chriſtianity* brings a man to beggery; No it bindes a man to good *husbandrie*, and calls vpon vs for *Frugality*. Neither haue any beene better husbands for their outward eſtate, then thoſe who haue beene moſt *Religious*, 2 *Kings* 4.18. *Ruth* 2.4.--8. And if there be any ſuch (as queſtionleſſe are many) who neglect their callings vpon a pretence of Religious duties; let them know it is a leſſon that true Religion neuer taught them. That indeed takes off the edge of our Affection from earthly things and teacheth vs to vſe them with more *Sobriety* and *Indifferencie*, but not to caſt them off, and be careleſſe of our eſtates, leaſt we be a ſcandall to our profeſſion and alienate others from the truth, 1 *Theſſ.*4.11.12. See we therefore that we adorne the Goſpell this way, as well as other, following the wiſe mans counſell, *Pro.*27.23. *being diligent to know the ſtate of our flocks, looking well to our heards*, not putting off all care to others, but ouerlooking with our eye as we read of *Boaz*; who came into the field to ouerſee his Reapers: Hee wanted no officers to take charge of his buſineſſe, yet he knew full well that the beſt eſtate requires a carefull managing of the owner. It is the maſters eye that feedes the horſe notwithſtanding all the truſt he puts in others. The like wee reade of *Solomon*, 1 *Kings* 5.16. and *Nehemiah*, *Chap.*2. & 3. and of the vertuous woman, who ouerſees the waies of her houſhold, *Pro.*31. therefore ſhe had a double portion, the *fruit of her hands* and *praiſe* in the Gates, *verſe* 31. All the world ſhould ſee that ſhee wore her owne cloth, and nothing borrowed. Yea the maſter of this great houſhold of the world giues vs an example of this care, whoſe eye is in euery corner of this his large poſſeſſion. As for ſuch who think it a diſparagemēt to their worth to be their own ſeruants in ouerſeeing

Pro.27.23.

Pro 31.13.15. 27.

Pſal.32.

ouerseeing of their businesse, let them know, they take a faire way to be other mens slaues in Drudgery and Beggery, either in themselues or their posterity. But we hasten from the Literall and come to the *mysticall* and *more noble sense*. And so we first learne from hence: that

Doctrine. *Christ is the Churches Shepheard.* A truth that hath for further confirmation, sundry Scriptures, *Psal.* 23. 1. *Isay* 40.11. *Ezek.* 34.23. *Zach.*13.7. *Matth.*26.31. *Iohn* 10. 11.14. 1 *Pet.*2.25 & 5.4.

Christ is the Churches Shepheard.

Reas. 1. *Because his mẽbers are Sheepe.*

And fitly is he so compared; For First, all his members are resembled vnto *Sheepe* (as wee shall see in the next Point) and therfore he who is their owner and keeper must be the Shepheard of them.

*Reas.*2. *He hath all the Properties of a good Shepheard.* 1. *Goes couered with our skins.* Heb. 2.17. & 4.15.

Secondly, He hath all the Properties of a good *Shepheard*, as First, hee *Loues* his people as Shepheards doe their Sheepe, and in signe thereof he tooke our nature on him, clothing himselfe with our flesh; As Shepheards of old were wont to goe couered with the skins of their sheepe, that they might be lesse awfull and more louely to them; So this Shepheard of our soules, that he might be louely to vs and not terrible, *made himselfe like vnto vs in all things, sin onely excepted.*

2. *Goes in and out before vs.*

Secondly, He goeth in and out before his people as a Shepheard doth before his sheepe; from the fold to the pasture, and from one pasture to another, *Iohn* 10.3. Hee leaueth them not vnto themselues, as well knowing their straying nature, but conducts them by his spirit, *leading them in the path of righteousnesse for his names sake, Psal.* 23.3.

3. *Prouideth good Layer.*

Thirdly, He Prouideth good Layer, and wholesome pasture for his people, as a Shepheard doth for his sheepe. He *will feede them vpon the mountaines of Israel by the Riuers, & in all the inhabited places of the Country, he will feede them in a good pasture, and vpon the high mountaines of Israel shall their fold bee; there shall they lie in a good fold, and in a fat pasture shall they feed vpon the mountaines of Israel, Ezek.* 34. 13. 14. 15. Their pasture is not barren, rotten,

rotten, nor ſoyled graſſe; but greene and flouriſhing, growing not on euery mountaine, nor waſt wilderneſſe, but vpon the high mountaines of Iſrael. And what are thoſe high mountaines of Iſrael, but the Oracles of God committed to Iſrael his ſacred Truth and Ordinances. Neither will he feed them aboue vpon the mountaines of Iſrael, but water them alſo at the Riuers. The ſweete and comfortable graces of his ſpirit, he will conuey vnto them through thoſe pipes of his *Word* and *Sacraments*, for the refreſhing of their drie and thirſty ſoules. And with *Paſture* and *Water* he prepareth good Layer for them, that nothing may be wanting: he cauſeth them to lie downe and take reſt at noone; in the greateſt ſtormes and troubles that do befall, hee hath ſhadow for them, vnder which they are ſafe, and may ſweetly chew the cud; Comfortable refreſhings he prouides for them in the midſt of hotteſt perſecutions, 1 *Kings* 18.13. *Rom.* 5.3. *Iohn* 16.33.

Cant. 1.6.

Fourthly, he doth *Medicine* his people if they fall into diſeaſes, as a *Shepheard* doth his *Sheepe*; dreſſing ſome, remouing other from the fold and flocke (if the diſeaſe bee contagious) till they be cured; ſome he lanceth with the ſword of his ſpirit, and annointeth their ſoares with the ſalue of his mercy: but if their liues be ſcandalous, and the diſeaſe infectious, them he deliuers vp (by Excommunication) vnto Sathan *for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord*, 1 *Cor.* 5.5.

4. *Medicines his Sheepe.*

Acts 2.37.38.

Fiftly, he doth Order his people as a *Shepheard* doth his *flocke* not by cruelty, but with Iudgement, *Ezek.* 34.16. ſhewing a due reſpect of their ſeuerall ages and conditions, diſtinguiſhing betweene *Sheepe* and *Lambes*; gathering the lambes with his arme, carrying them in his boſome, gently leading thoſe that are with young, *Eſay* 40.11.

5. *Orders his Sheepe.*

Sixtly, he hath a care that none of them be lacking, as the *Shepheard* hath ouer his *Sheepe*, *hee keepes all that are giuen to him, ſo that no man ſhall take them out of his hands*, *Iohn* 10.29. for this end he Brands, or ſets his marke vpon them, that they may be knowne, 2 *Tim.* 2.19. *he knowes his ſheepe*

6. *Sees that nam be wanting.*

Ier. 23.4.

Reuel. 7.3

Iohn 10.3.14. Exod.32.32.

sheepe and calls them by their names and is knowne of them, Iohn 10. 3. *and hath written the names of them all in the booke of life.* Thus hauing all the Properties of a good Shepheard he may be fitly so compared.

*Reas.*3. *He hath all the Implements of a good Shepheard.*

Thirdly and lastly, he is a *Shepheard*, as hauing all the *Implements* of a *Shepheard*, as *Scrip*, *Staffe*, and *Whistle*. First,

1. *A Scrip.* 1 Sam. 17.40. 49.

He hath a *Scrip*, wherein is his prouision or store, euen the holy Scripture; Into this hee puts his hand and fetcheth out what is necessary (as *Dauid* did the smooth stones, wherewith hee smote Goliah in the forehead) both for his owne (as *Matth.*4.4.7.10.) and for his peoples vse, in which respect wee are willed to search it, *Iohn* 5. 39.

2. *A Crooke.* Reuel.3.19. Hos.5.15. Psal.30.6,7,8. Psal.119.4. Ezek.20.37.

Secondly, He hath a *Crooke* or *Staffe*, *Psal.*23.4. wherewith, First, hee driueth on his flocke, and forceth the sloathfull to pace it better: Secondly, he catcheth and pulleth backe his sheepe when they begin to bee vnruly, compelling the strayes to accompany their fellowes. Thirdly, he driueth away all euill beasts, so that they shall not deuoure them, nor make a prey of them, *Ezek.*34.25.28. Of these staues wherewith Christ feeds his flocke, see what is spoken, *Zach.*11.7. *I tooke vnto mee two Staues, the one I called Beauty, the other I called Bands, and I fed the flocke, &c.* By which *Staues* some vnderstand *good Lawes*, both *Spirituall* and *Temporall*; which exposition the verses following seeme to approue, in that both Staues were broken, *Beauty* for the sinnes of the *Priests*, and the Staffe of *Bands* for the sinnes of the *Prince* and his *Subiects*.

3. *A Whistle.*

Thirdly, He hath a *Whistle* whereby he calls his sheepe, which *Voice* or whistle *they know*, *Iohn* 10.4. and will not heare the voice of a Stranger, *verse* 5. No other Doctrine will they receiue, then what hath beene by him deliuered; no though an Angell from heauen should preach it, yet would they not receiue it, nor beleeue it, but hold him to be accursed, that bringeth it, bee his charme neuer so sweete, *Gal.*1.8. And so much for the Reasons. The Vses follow.

And

Vſe 1.

And firſt let it ſerue to giue warning to all ſuch as are enemies of Gods Church and people, whether *Open*, or *Secret*; *Wild-beaſts*, or *Goates*; *Hereticks* or *Hypocrites*, who ſeeke any way to annoy the Sheepe of Gods paſture, who are the worke of his hands, *Pſal.*100. Let all ſuch know theſe haue a *Shepheard*, who hath a mighty Arme, *and his arme ſhall rule for him*. He hath ability to driue away from his flocke, thoſe hurtfull beaſts that other Shepheards cannot reſiſt: For *when the hungry Lyon roares after his prey, though a multitude of Shepheards bee called out againſt him, yet he cares not for the voice of them all* (ſaith the Prophet) *Eſay* 31.4. But this Shepheard, with his voice alone, can make the fierceſt Lyon leaue his prey, as he made *Paul*, *Acts* 9.4. when hee was hunting after the blood of Gods Saints. And as for ſuch *Goates* as puſh at them with their hornes, and foule their paſtures with their feet, they may not but know that hee will one day reuenge all ſuch wrongs offered to his fold, *Ezek.*34. 17, 18, 19, 20.

Eſay 40.10.11.

Vſe 2.
Duties of the Sheepe towards their Shepheard
1. *To follow him.*

Secondly, let it teach all ſuch their duties, as do acknowledge him for their Shepheard: Firſt, in *Following him* where he feeds, *Cant.*1.7. running thither with all willingneſſe, as ſheepe doe to their foddering place or fold, hating the Congregations of ſuch as teach and practiſe the worſhip of falſe gods; that thus ranging our ſelues amongſt the ſheepe of his paſture, we may the better be kept from hauing any thing to doe with ſtrange *Shepheards*, who in name participate with Chriſt, but in deed are none of his.

2 *Submit our ſelues to thoſe vnder him.*

Secondly, in *Submitting* our ſelues to thoſe Shepheards who are vnder him, to whom hee hath committed the charge of our ſoules, *Heb.*13.17. yeelding to their *Reproofes*, *Reſtraints*, ſubmitting in doctrines of ſelfe-deniall; In doctrines vnpleaſing to fleſh and blood: knowing that what is done to them (in their regular proceedings) in reiecting, or receiuing, their perſons, or doctrines, Chriſt (the great Shepheard) takes as done to himſelfe, *Luk.*10.16.

Thirdly,

3. Relying on him

Thirdly, in *Trusting* to him, and relying on him for all things necessary for our Soules. What need they feare, or wherefore be dismayed that haue such a Shepheard? *Ier.* 23.4. Heare *Davids Resolution*, *Psal.*23.4. *Though I walke through the valley of the Shadow of death, I will feare no euill, for thou art with me, thy Rod and thy Staffe doe comfort me.* And hearken to *Davids Aduise*, *Psal.*37.3. *Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.*

Vse 3. And so it may make much for our *Comfort*, for *happy are the people that are in such a case*, blessed are they who haue Christ for their Shepheard. No obiection that our wicked hearts or Sathans malice can make against our comfort, but vpon this ground the Scripture hath fully answered. If thou sayst

*Ob.*1. Thou art *hungry and thirsty and thy soule euen fainteth within thee, whilst thou liuest in this dry and forsaken wildernesse.*

Resp. Thou art answered, *Esay* 49.10. *Thou shalt not hunger nor thirst, he* (that is thy Shepheard) *that hath mercy on thee, shall leade thee by the springs of water, hee shall guide thee*: yea he hath engaged his promise that *thou shalt goe in and out and finde pasture*, *Iohn* 10.9. His ordinances shall be vnto thee, *Life* and *Spirit*; thou shalt neuer resort vnto them, but finde comfort.

*Ob.*2. But such greene pastures (flourishing doctrine) and quicke springs are not euery where to be found, there are such, but thou canst not come neere.

Resp. He himselfe *will goe in and out before thee, he will leade thee and guide thee to them*, *Iohn.*10.4. *Psal.*23.3. *hee will shew thee where hee feeds and direct thee to the fertill pastures of some powerfull ministery*, *Cant.*1.7.

*Ob.*3. But thou art a poore one, and weakling, and not able to endure driuing.

Resp. Hee will then *carry thee in his bosome, and with great care and gentlenesse lead those that are with young*, *Esay* 40.11. he will require no more of the weake then they are able to do.

Still

Still thou feareſt fainting, the Sunne ſcorcheth: Conſcience is troubled, and thou canſt not endure the heate thereof. *Ob.4.*

The heate nor Sunne ſhall not ſmite thee, Eſay 49.10. The wrath and anger of God ſhall not long afflict thy ſpirit, hee *will cauſe thee* (in the end) *to lie downe in great reſt* and tranquillity of conſcience, *Ezek.*34.15. Peace ſhall come, thou ſhalt haue *reſt in the ſhadow, Eſay* 57.2. *Reſp.*

But if thou hadſt a fleece, then thou mighteſt (as thou conceiueſt) haue more hope the heate would abate, conſcience bee at quiet, at leaſt, thou better fenced againſt the ſcorching of it; but thou art naked, Righteouſneſſe is wanting. *Ob.5.*

He will cloath thee with a fleece of his owne; *The Lord our Righteouſneſſe* is this Shepheards name, *Ier.*23.6. hee will put his owne righteouſneſſe vpon thee, and it ſhall be imputed to thee. As for thy owne fleece, it would but encreaſe thy heate and no whit abate it. *Reſp.*

There are many wild beaſts, that ſeeke thy ruine, and thou haſt neither horne nor tuske: Euery way thou art vnable to make reſiſtance, how then can it bee but thou muſt become a prey? *Ob.6.*

What though? yet thou needeſt *feare no euill, Pſal.*23.4. *Thou ſhalt ſtand and feede in the ſtrength of the Lord, in the maieſty of the name of the Lord thy God thou ſhalt abide, Mich.*5.4. Yea *in the wilderneſſe thou ſhalt dwell ſafely, and ſleepe in the woods; no beaſt ſhall prey vpon thee, nor deuoure thee; thou ſhalt dwell ſafely, and none ſhall make thee afraid, Ezek.*34.25.28. *Reſp.*

Yet there are many diſeaſes thou art ſubiect vnto, thou mayſt die of them. *Ob.7.*

He knowes all thy wants and diſeaſes, and the waies to helpe and cure thee: If thou falleſt into any, he will giue thee ſuch a medicine as ſhall *refreſh thy ſoule, Pſal.*23.3. and *ſtrengthen thee in thy ſickneſſe, Ezek.*34.16. and giue *life for euer, Iohn* 10.10. *Reſp.*

But though this be true, yet thou art a *Sheepe* and ſo apt *Ob.8.*

apt to wander, and breake forth of paſture: and being from vnder this Shepheards care mayſt bee loſt for euer.

Reſp. He will not looſe thee; he will ſeeke thee vp and bring thee in, *none ſhall be lacking* (ſaith the Lord) *Ier.*23 4. *none ſhall be able to take out of his hands any that are giuen him, Iohn* 10.29.

Onely (that theſe Comforts may abound) make it good thou art a ſheepe of Chriſt, one of his fold: for otherwiſe thou art out of his protection. There are many of whom he ſaith, *I will not feede you: that that dyeth let it die, and that that is to be cut off let it be cut off, &c. Zechar.* 11.9. It is euen you *O poore of the flocke that hee will feed, Zech.*11.7. you that heare his voice with great *Attention*, and *Affection*, and depend onely vpon it, that hee takes charge of, *Iohn* 10.3.27. See then you now make it good that you are his, by ſilencing all obiections of your hearts againſt this truth deliuered; and by a ready and ioyfull entertaining of this comfortable doctrine. More concerning the meanes of diſcouery whether wee be the ſheepe of Chriſt's paſture, yea or no, we ſhall ſhew in the next Doctrine, which we now come vnto.

Text. *Sheepe*] We haue heard before in the *Expoſition*, that as Chriſt is the *Shepheard* here ſpoken of, ſo the *Sheepe* are *Mankind*, both *Elect* and *Reprobate*. And ſo we finde in Scripture that Reſemblance ordinary: In one Chapter of *Ezekiel* (the foure and thirtieth) we haue Gods Prophets thirteene times compared to *Shepheards*; And the *People* one and twenty times compared to *Sheepe*: and in the laſt verſe of that Chapter, the Lord expreſſeth himſelfe thus, *Yee the Sheepe* (or Flocke) *of my paſture, are Men, and I am your God, &c.*

Man Reſembled to a Sheepe.

Notatiſſima eſt dicendi forma. Buc.

1. For Innocency The Reaſons of this Reſemblance ar many, amongſt which theſe are ſome. Sometimes *Man* is likened to a *Sheepe* for *Innocencie*, *Patience*, and *Profitableneſſe*, as *Matth.* 25. And thus onely true *Beleeuers* are *Sheepe*.

Sometimes

Sometimes for *Sillineſſe* and *Simplicity*. No Creature being more apt to wander, and goe aſtray euen when there is plenty of good paſture at home; And once being gone aſide it hath not the wit to returne. Very *Swine*, accuſtomed to the trough, will at night come home, ſo not the *Sheepe*, that ſtill wanders on, and expoſeth her ſelfe to dangers remedileſſe, vnleſſe ſhe bee preuented by the care and prouident foreſight of her Shepheard. Thus All *Vnconuerted men*, whether *Elect* or *Reprobate* are *Sheepe*. Yea the *Godly* after their Calling are there to likened in reſpect of their *falls* and *faylings*, *Pſal.*119.176. *I haue gone aſtray like a loſt ſheepe, Seeke thy ſeruant, &c.* But here it is to be conſidered in the former ſenſe, as ſetting forth Mans Condition before Calling:

2. *For Sillineſſe.*

Shewing *it to be euill, and no other then like that of a loſt and wandering Sheepe.* Which let be the *Obſeruation* and *Doctrine* hence conſiderable.

Doctrine. *Mans naturall condition is no other then like that of a loſt Sheepe.*

For Proofe; Heare that Courtly Prophet *Iſay's* Confeſſion, *Eſay* 53.6. *All we like ſheepe haue gone aſtray*; which words Saint *Peter* doth take vp, 1 *Pet.*2.25. and auouch the ſame truth, *Dauid*, *Pſal.*14 3. ſpeaking of the whole race of mankind, affirmeth that *They are corrupt, they haue done abominable workes, they are gone aſide, they are become filthy.* And Saint *Paul* ſetteth downe what the *Pſalmiſt* had done Affirmatiuely, by *Negation*, keeping the ſenſe though not the words, in theſe tearmes: *There is none that vnderſtandeth, there is none that ſeeketh after God, they are all gone out of the way, &c.Rom.*3.11.12. And what is now deliuered, is on all hands granted, while (as our Church in her Lyturgie hath well taught vs) we Confeſſe *We haue erred and ſtrayed from Gods wayes like loſt ſheep.* The point may be put to theſe Vſes.

Vſe 1. *The beſt of vs like Sheepe yea like ſtray Sheepe, and that*

Firſt, for *Humiliation*. How ſhould all be humbled and abaſed, vnder the ſight and ſenſe of ſo wretched a condition as this is? Hating all pride, conceitedneſſe, and contempt of others, ſeeing the beſt of vs naturally, are loſt: Yea as *Sheepe* going *aſtray* which is the more grieuous,

consideringe the many aggrauating Circumstances it admits of. As

1. From the wombe.

First, it hath beene from the wombe, wee haue gone astray euer since we were borne. We were lost so soone as euer we came into the world, as sheweth *Dauid*, *Psal* 58.3. *The wicked are estranged from the wombe, they goe astray as soone as they be borne, speaking lies.*

2. From good pastures to worse.

Secondly, We haue strayed from Gods pastures, into farre worse; forsaking things excellent, and glorious, for things vile and base. An estate of *Immortality* for an *Apple*, as *Adam* did: A *birth-right* with all the priuiledges, for a *messe of pottage*: A little belly-cheare as *Esau* did: A *kingdome* for *Asses* as *Saul* did. Our *Portion in Christ* for *bacon* as the *Gergesites* did: A *Royalty* in heauen, for a *poore farme* on earth, as the *Inuited guest* did. Hereunto comes that of *Ieremiah*, *Chap.*2.13. *They haue forsaken the fountaine of liuing waters, and haue digged to themselues Cesternes that will hold no water.*

3. In euery worke

Thirdly, In euery worke done by vs we haue wandered, as was spoken of *Egypt*, *Isay* 19.14. In our *Prayers* we haue wandered, in our *Hearing*, *Preaching*; we haue wandered in our *giuing*, *forgiuing*, *&c.* in all, we haue but strayed and wandered out of the good way, wherein we should haue walked; so that as *Solomon* speakes, our *whole way is an abomination to the Lord*, *Pro.*15.8,9.

4. And that with delight.

Fourthly, We haue pleased our selues in this straying course, delighting to wander; placing our chiefe felicity in wickednesse, glorying in our *Sinnes*, which is our *shame*, *Phil.*3.19. we haue as *Solomon* speakes, *Pro.*14.9. counted it a *pastime to doe wickedly*. Hence it is that we are so forward (and indeed neuer more forward to any thing then) to that which is euill, and will not suffer our selues to be aduised, nor reclaimed. These considerations me thinkes should humble the best of vs; yea they could not choose but fill our faces with shame, if they were well weighed.

Vse 2. The misery of a lost Sheepe.

Secondly, It may serue to awaken such as yet remaine vncalled: ô that such would but consider in good sadnesse

of

of their eſtates, euen ſo farre forth as this ſimilitude of a loſt ſheepe imports; And ſo we know

First, the ſtray Sheepe hath no certaine paſture: All the world is before her, but ſhee knowes not where to ſettle; ſhe may be heere now, but anon who can tell where to finde her? Thus is it with thee, who yet art in the ſtate of nature: thou haſt no certaine ſtate in any thing but in *ſhame* and *miſery*. *Hoe hee that increaſeth that which is not his: How long? &c.* And who can ſay where to morrow, he may haue thee. Thou art now here ſitting, or ſtanding, but by to morrow this time, as the Diuell told *Saul*, thou mayſt be with him, 1 *Sam.* 28.19. *this night thy Soule may be taken from thee.* No houſe, nor fort, nor place, nor caue vpon the earth can ſo ſhelter thee from the dart of death, as that thou canſt ſay with warrant and make it good, that a man ſhall finde thee in the morning where at night hee leaues thee: neither is there any Repaſt, or Recreation, whatſoeuer thou art at, that thou art ſure to continue out vnto the end thereof, before Gods Iudgements ſeaze vpon thee and ſpoyle thy ſport: Should not this conſideration awaken thee?

1 *It hath no certaine paſture.*

Hab. 2.6.

Secondly, The Loſt Sheepe is without the Shepheards Protection, and keeping. He lookes not to it, to prouide for it, neither doth he goe in and out before it: Thus art thou, who art yet vncalled, without the Compaſſe of Gods ſpeciall Prouidence, though not of his generall (for ſo nothing is.) Thou art *as a Sheepe which no man taketh vp*, as *Iſay* ſpeaketh, *Iſay* 13.14. thou art giuen vp to walke in the way of thine owne heart: And what curſe more fearefull out of the place of torment?

2. *It is without the Shepheards protection.*

Thirdly, She is in continuall feare, whilſt ſhe is a Stray; It may be ſhe is got into ſome good paſture amongſt other Sheepe; yet ſhee feeds in Feare, and coucheth downe in Feare. Euery little ſound affrights her, and euery whiſtle, or barke of a little Curre, makes her run and ſeperate from the reſt: Thus is it with thee who art vnconuerted, *A ſound of feare is euer in thy eares.* In the midſt of the beſt

3 *In continuall feare.*

Possessions of this life, thou canst haue no peace: euery little sound of death and iudgement, makes thy cheekes looke pale, and sets thee into a trembling, as *Pauls* preaching did *Felix*, *Acts* 24.19. In the midst of thy cups and sports, euery little ach or sudden sickenesse taking thee, is as the handwriting on the wall, which *Belshazzer* saw, it troubleth thy thoughts within thee; it looseneth thy ioynts, and causeth thy knees to smite the one against the other.

4. In great danger.

Fourthly, As the stray sheepe is in continuall Feare; so also in Continuall danger, to be worryed with doggs, deuoured with wolues, or wild beasts, as hauing neither courage to resist, swiftnesse to fly, nor wisedome to hide her selfe: At the best she falls into the Lords hand as a stray. Such also is thy condition whilst thou liuest in sinne. What *Cain* once said, maist thou say; *Euery one that findeth mee shall slay me.* Not a lust, nor temptation, but foyles thee; Not a base fellow, in a Countrie, but can draw thee to any wickednesse: And it is Gods great mercy, and thou maist well wonder at it, if the *god of this world* hath not seazed on thee for his owne, long ere this. Howeuer know, if thou continuest in this straying course, and that none of Gods *Cryers* can heare of thee, nor of thy finding; that will be the end: *Sathan* (whose all strayes are, that haue no other owner to be found) wil brand thee for his own, euen whilst thou liuest here, 2 *Cor.*4.4. And when thou dyest, thy *Body*, shall not be so soone carryed to the graue, by thy Friends and Neighbours; nor thy *Goods* so soone entered vpon by thy *Heyres* and *Executors*; As thy *Soule* shall be fetcht away to Hell by *Diuels*.

Ob.

But all this concernes not thee (it may be thou wilt imagine,) For thou art a member of the Church, and within the Fold of Christ and no lost Sheepe.

Resp. Signes of a lost Sheepe.

Alas! for thee, to trust thus *in lying words*, *Ier.*7.4. Are there not many in the Church, who are not true members of the Church? Therefore to put it out of doubt, let thy Conscience answer to two or three *Interrogatories* that I shall propound.

First,

First, Art thou not *Ignorant* of the waies of God? though thou ſitteſt vnder the meanes, and haſt it plentifully, yet art thou not a *Sot* in regard of ſpirituall things? Though thou liueſt vnder a Miniſtery, where thou haſt *line vpon line, precept vpon precept*, yet thou art no more inſtructed then the child new weaned from the breſt? Why (if thus) thou erreſt by Gods own teſtimonie, *Pſal.* 95. 10. Such a one eſpecially (if he deſire not knowledge) cannot chuſe but wander. Oh what heart can ſtand before the ſerious thoughts of the damnation of multitudes, who now ſit with vs in the houſe of God euen for this very ſinne of *Ignorance*, *Hoſ.* 4. 6. Eſay 28. 9.

Secondly, Art thou not one of thoſe the Lord complaines of, *Eſay* 29. 3. who *draw neere with the mouth when the heart is remoued farre off*. Is not thy minde carried away with wandering and pleaſing diſtractions when thou art about holy performances, which conſtantly draw thee away from all inward Attendance vpon thy God? Is it not thus in thy *Hearing*, *Reading*, *Singing*, *Praying*, and that Conſtantly, and without reſiſtance, and bewailing? If ſo, thou *erreſt in thy heart*, As *God* in that *Pſalme* before quoted, *Pſal.* 95. and *verſe* 10. affirmeth. Doe but Conſider it in one Particular: Were our *Prayers* penned as we conceiue them, and our *By-thoughts* (as parentheſes) enterlaced, what ſtrange ſtuffe would there be? would wee not bluſh for ſhame, to haue them either read or heard? And ſo in other *holy performances*. Well, I know (and who knowes not that in any meaſure know themſelues) that wanderings (like the Flyes of Egypt) come by ſwarmes and trouble the moſt godly in all holy duties, though they watch their hearts with double diligence: But theſe ineuitable infirmities being reſiſted, ſhall neuer to the godly be imputed: As we ſee in *Dauids* caſe, *Pſal.* 31. 22. *I ſaid in my heart I am caſt out of thy ſight*: See what a wicked and corrupt thought crept into his heart, while he was vpon his knees: And *yet* (ſaith he) *thou heardeſt the voice of my prayer, when I cried vnto thee*: God reiected

not his prayer, though taunted with so foule a corruption; because it was lamented, and bewailed.

Thirdly, Art thou not one, who doth *sauour earthly things?* as Saint *Paul* speaketh, *Rom.* 8.5. Spirituall things, thou canst not rast, nor relish. Now and then thou art carried with the crowd to Christ, and goest with others to a Sermon. Or in the family sometimes fallest on thy knees, and ioynest with others in outward performance of those duties: But yet findest no more Sauour in these things then (as *Iob* speaketh) *in the white of an egge.* A good bargaine (next thy heart) in a morning, thou art better for all day after. The profits and pleasures of this world are only pleasing to thy pallat; why, what greater signe can be of one out of the Lords pastures? see what Saint *Paul* saith, *Phil.* 3.19. of such as minde earthly things.

Fourthly, Art thou not one of those, that God complaines of by his Prophet, *Ezek.* 34.18.19. Thou *treadest downe with thy feete what the sheepe of his pasture should eate, and fowlest with thy feete what they should drinke?* Thou art so farre from feeding vpon Gods Ordinances, as that thou castest reproaches on them that doe, counting Preaching Foolishnesse, and such as follow after it Idle fooles, &c. and so

Fiftly, Art of that other sort spoken of by that Prophet in the aforesaid Chapter, *verse* 21. who *thrustest with the side and with the Shoulder, and pushest all the diseased with thy hornes till thou hast scattered them abroad:* disheartening poore Christians, diseased with some Infirmities, vterly from a religious course: branding them with a black coale of Hypocrisie for some slips and weakenesses, which they haue beene ouertaken with, euen besides their purpose: Twitting them with their *Profession* and *Religion* to the griefe of their soules: And canst thou yet so farre deceiue thy selfe, as to imagine, thou art a Sheepe of Gods Fold, and Flocke? Do *Sheep* bite *Sheep?* Nay assure thy selfe thou art one of those wicked beasts that God will Iudge.

And lastly, tell me and that truly, art thou not one of those

thoſe Saint *Paul* makes mention of, 1 *Cor.*6.9,10. Liueſt thou not in ſome of thoſe groſſe ſinnes, there reckoned vp, as Fornication, Idolatry, Adultery, Effeminateneſſe, Sodomitrie, Theft, Couetouſneſſe, Drunkenneſſe, Reuiling, Extortion, or in any other ſuch knowne ſinne without Repentance? If yea, then I ſay to thee (for all thy Profeſſion) as *Nathan* to *Dauid*, *Thou art the man.* Thou art this loſt Sheepe I here ſpeake of, and whoſe miſerable and curſed condition I haue before ſhewed; therefore ſuffer not thy ſelfe to be any longer deluded by the *Diuell*, or thy owne deceitfull *Heart*, which is worſe then he.

Ob. But yet it may be, ſome other may be well opinionated of themſelues (who haue as little cauſe) in regard they haue diuers properties of Sheepe, as *Innocencie*, and *Harmeleſneſſe*; they are without *Tuske*, or *Horne*, they doe no man harme, liue quietly amongſt their Neighbours, pay their dues, &c.

Reſp. For Anſwer vnto ſuch, take the next Doctrine, which in a word is this:

Doctrine. *A man may be a Sheepe and yet loſt.* Tell me is it not a *Sheepe* that Chriſt here ſpeakes of? Not onely *Doggs*, and *Swine*, and *Beaſts of prey* may wander, but euen *Sheepe*, *i.e.* ſuch men as are of an innocent and harmeleſſe nature (as we account it) of a courteous diſpoſition, free from groſſe crimes, &c. yet ſuch may be cleane out of the way of Happineſſe; and if this good ſhepheard finde them not, to bring them home, they may periſh euerlaſtingly.

A man may bee a Sheepe and yet loſt.

Was not that boaſting *Phariſee* ſuch a one? heare him commending of himſelfe (and queſtionleſſe he truly ſpake (for the moſt part if not in all) in that he ſaid) Firſt, *Priuatiuely* he ſhewes what he was not: No *Extortioner*, no *Adulterer*, no *vniuſt dealer*, *&c.* He had a faire skinne, and cleare hide; from theſe and other ſuch like foule crimes he was free. Then *Poſitiuely* what he was, and what he did: *I faſt twice in the weeke, I giue tythe of all I poſſeſſe, &c.* He bare as goodly a white fleece, and was as well woll'd as could be deſired: Yet this man departs away vniuſtified.

Luk.18.11.

vniuſtified. God lookes not as man lookes; he iudgeth not by the appearance, as man doth: He ſaw his *Heart* and *Liuer* was ſpotted, and tainted; therefore will none of the fleſh nor fleece. And how thinke you of him that told our Sauiour, *All this haue I kept from my youth, what lacke I yet? Luk.* 18.21. weigh but the circumſtances of the place, and you ſhall finde him to be of the number of thoſe who led a ciuill life; being free from groſſe ſinnes, and could no way be charged with any flagitious courſe.

Vſe. Which me thinkes ſhould awaken all ſuch as pleaſe themſelues in a ciuill harmeleſſe carriage: Contenting themſelues with a kinde of *Negatiue Diuinitie*, they are not thus nor thus, while they neglect the weightier matters of the law. It may be thou art none of thoſe *Doggs* that barke at goodneſſe; ſnarle at Miniſters: Nor of thoſe *Swine* that tumble in the filth, and myre of Drunkenneſſe, and prophanneſſe, and other ſuch like ſinnes: And it may be thou art ſomewhat in the *Affirmatiues* alſo: thou payeſt thy dues to holy Church, and giueſt euery man his owne, &c. All this is good; But yet there muſt be more. There is a due thou oweſt vnto God, of *Faith*, *Repentance*, and *New Obedience*; which vnleſſe thou payeſt, thou ſhalt neuer goe for an honeſt man in Gods eſteeme, howeuer thou doſt in mans. Heare what Chriſt ſaith, *Matth.* 5.20. *Except your Righteouſneſſe exceeds the Righteouſneſſe of the Scribes and Phariſees, you can in no wiſe enter into the Kingdome of Heauen.* Where, marke the Gradation, which is threefold: Firſt, there muſt be [*Righteouſneſſe*;] an vncorrupt life, an habituall practiſe of godlineſſe, if you would be ſaued: Secondly, It muſt be [your *Righteouſnes*] It is not the Righteouſneſſe of any friend liuing, or Saint dead (what euer the Papiſts pleads) that ſhall doe thee good, but it muſt be *Inherent* in thy ſelfe: A fruit of Chriſts *Righteouſneſſe Imputed*, and wrought in thee by Gods bleſſed ſpirit: Thirdly, It muſt [*exceed that of the Scribes and Phariſees*] for if you come ſhort of thoſe that come ſhort of Heauen, what hope haue you? Now that *Righteouſneſſe* of theirs

was

was a *Righteouſneſſe* that had many prayſes: They gaue Almes, Faſted, twice euery weeke; prayed often and long: nine of the clocke, and twelue, and three, were their ordinary, conſtant houres for that exerciſe: They were maruellous ſtrict in keeping of the Sabbath, as appeared, in that they taxed Chriſts Diſciples for rubbing of an eare of corne vpon that day; And (as Stories ſpeake) they were ſo ſcrupulous, as that they would not ſtop a running veſſell, nor lay an apple in the fire, nor ſtill a child by rapping vpon a dore, nor being fallen into a Iakes ſuffer themſelues on that day to be plucked out. And in a word, that which was warrantable in reſpect of the law outwardly, that they did. And yet ſaith Chriſt, vnleſſe there be a Righteouſneſſe exceeding this, there is no poſſibility of being ſaued, οὐ μὴ, two *Negatiues* which according to the propriety of the Greeke tongue make the ſtronger negation, and ſerue as two bolts to keepe ſuch, as exceed them not, out of Gods kingdome.

The Iew in Tewkbury.

Now tell me, were not many of them *Saints*, in compariſon of thee; Did not their *Righteouſneſſe* exceed thine, as farre as thine ſhould exceed theirs? and yet pleaſeſt thou thy ſelfe in thy *Ciuill* (either) *Nature* or *Life?*

We ſpeake not (brethren) in thus ſpeaking, againſt *Ciuility*; Religion teacheth it, and calls for it, *Rom.* 11.17. And we haue cauſe to bleſſe God, that men are ſo reſtrained as to be ciuill, and alſo wiſh that many others were as they are (if they will not be wrought vpon to become better.) And certainely, though ciuility and morall virtues make not good men, nor bring to heauen, yet they will eaſe ſome part of the extreamity of hell torments. It is againſt the truſting to it, and relying on it, as ſufficient, that we ſpeake againſt. And therefore take thou warning. One would thinke it pittie that ſuch harmeleſſe creatures ſhould fry in hell. And who would not grieue, to ſee an honeſt neighbour counted, and as faire a conditioned man as any in the Country where he dwels to ſtand in the cheyne, at the

the *Assizes* amongst Thieues, and Cutpurses. But tell me, doe we not esteeme a *Toad* loathsome, though it doth not hurt vs? and doe we not kill it, in regard of the poysonfull nature of it? So God these. I desire with my soule that what hath beene said might moue thee that readest or heerest this, to enter into a serious consideration of the vanity of thy confidence. It is indeed a doctrine hardly entertained by this sort of men: but it must be knowne.

Text. *If he loose one of them*] Here we haue this *Shepheards Pronidence* and *Care* to be considered, which appeared; First, in his *Missing* one (amongst so many) gon astray; Secondly, in his *Seeking* of it vp so soone as it was missed, leauing the rest for *Number* [*ninetie and nine*] and for *Place* [*in the wilderneſſe.*] Following that one *Diligently* and *Constantly*, not giuing ouer till he had found it. From the first let vs note, that

Doctrine. *Christ's pronidence reacheth not onely to his whole flocke in generall, but to euery one of his fold particularly.* This is that he giues vs to vnderstand, *Iohn* 10.3. *Hee calleth his owne Sheepe by name* so that he is not ignorant of our *Numbers* nor *Names*, but can call vs by them, As he did *Nathaniel* whom he saw and knew by name, being farre from him while he was vnder the Figg-tree. Hereunto we may referre that vsuall phrase of speech in the Scriptures, of writing our *Names* in the *Booke of life*; which is a borrowed speech from such *Records* as are kept in *Cities*, wherein the name of euery Freeman is written and recorded. So that our particular names and our particular estates are not vnknowne vnto him according to that the Prophet speaketh, *Esay* 49.1. *The Lord hath called me from the wombe, and made mention of my name from my mothers bellie.*

Christ's prouidence is a particular prouidence

Iohn 1.47. Exod.32.32. Psal.69.28. Phil.4.3. Reu.20.12.

Vse 1. Which in the first place giueth singular *Comfort* to euery true *Sheepe* of Christ, in that he knoweth both their *Number* and their *Names*, that are his and how many he hath, so as that we may be sure (according to the *Prouerb*) *Not one of them shall be lost in the telling.* This was *Dauids* stay and

and comfort that the good *Shepheard* did take ſpeciall notice of him, *Pſal.*23. and did leade him and prepare Layer and Water for him,&c. thence he concludes his ſafety,*ver.* 6. And ſurely if the *Haires* of our head are numbred, and by him ordered, ſo as that not one can fall off, without his diuine prouidence,as we are taught,*Matth.*10.29,30.then much more our *Perſons*; If our excrements,then our ſoules much more. He hath vs in his regiſter by *Name*, yea engrauen vs on the Palmes of his hands, ſo as that he cannot forget vs nor ſuffer vs for euer to be loſt; but muſt ſeeke vs vp when we wander,as we ſhall ſee more at large hereafter. In the meane time, know that it is his will that *not one of his little ones ſhould periſh*, *Matth.*18.10.14.

Secondly, it may teach all *Inferiour Shepheards* their duties, who as they are to haue a Care of their whole flocks, ouer which the Lord hath made them ouerſeers; ſo likewiſe of euery part thereof, and ouer euery particular Perſon. For Firſt,Euery ſoule is the Lords; Chriſt hath ſhed his blood for *Particulars* as well as for the whole in *Generall*: ouer euery Particular (therefore) muſt care be had, that by his blood they may be ſaued, *Iohn* 10.11. *Vſe* 2. Acts 20.28.

Secondly, Account muſt be giuen to God by vs, as for the whole in Generall, ſo for euery particular perſon vnder our charge. What the Prophet ſaid to *Ahab* concerning *Benhadad*; the ſame ſaith God vnto his Prophets of euery ſoule committed to their truſt: *Keepe this man if he be loſt and want*, (*viz.* through thy default and idleneſſe) *then ſhall thy life be for his life.* 1 King.20 39.

Thirdly, What Miniſter but will haue an eye ouer euery *Perſon* in their flocke, particularly for their dues ariſing, though but ſmall and little? who is it that lookes not into euery quarter and corner of his Pariſh for the *tenth* or *tythe* that is comming to his ſhare? And can we thinke they are not as much bounden to enquire of their *Soules* as of their *Subſtance?*

Such then may ſee their error, who though they grant that a generall care is to be had, yet thinke (as ſome idly doe

doe of Gods Prouidence) that it reacheth not to *Specials* and *Particulars*. But ſhould not a Faithfull Miniſter be vnto his flocke as the *Soule* is to the *Body*, the *Head* vnto the *Members*, And the *Sunne* vnto the *World*? Doth not the Soule quicken the whole body and euery part thereof, doth it not giue *Life* to the *Hand* as well as to the *Head*; To the *Foot* as well as to the *Eye*; to the parts that are *Loweſt* as well as to thoſe that are *Higheſt*? And doth not the *Head* ſerue for the benefit of euery *Member*, by *Seeing*, *Hearing*, *&c.* as well as any? Is not the whole world enlightened by the *Sunne*, is any thing hid from the heate thereof? And ſhall not then a Miniſters care extend it ſelfe to all? Surely as the *Center* equally receiues all the *Lines*; ſo ſhould a faithfull *Shepheard* tender the good of euery one in the duties both of *Reſidence* and *Preſidence*.

Pſal. 19. 6.

Queſt.

But may not this be performed by a *Subſtitute*?

Reſp.

A very learned writer doth bring the Text in hand againſt the ſubſtitution of others, *ipſe, ipſe inquam vnem perditam quæſiuit, &c.* Hee euen hee (I ſay) himſelfe did ſeeke the loſt Sheepe and found it, and carried it home vpon his owne ſhoulders; Further, hee reſembleth ſuch Paſtors as put forth their Sheepe to feede by others vnto Harlots, who put forth their Infants ſo ſoone as they are borne to other nurſes, that they may againe the ſooner fall to luſt. Yet notwithſtanding what is ſaid againſt the perpetuall ſubſtitution of others, All *Deputation* may not bee thought vnlawfull. There are many lawfull and iuſt cauſes both *Publike* and *Priuate*, that may require a *Paſtors* abſence from his flocke, for a while, whoſe abſence by others for that time may be ſupplied. As *Moſes* going vp to the mount, left *Aaron* and *Hurr* his deputies, *Exod.* 24. 14. Beſides how euer (as may be gathered) there was in former times one *Leuit* for an hundred *Iſraelites*, yet now (through an vnequall deuiſion of pariſhes) there are in ſome places 1000. in ſome, 2000. in ſome 5000. *Iſraelites* vnder the charge of one *Leuit*, and it is not poſſible to tend this great flocke without ſome helpe.

Damaſus Epiſt 4

In what caſes lawfull for a Miniſter to be abſent from his flocke, and ſupply his place by a ſubſtitute.

helpe. In ſuch caſes the *Paſtor* may lawfully ſee with anothers *Eye* (not putting out his owne) and doe his beſt both by Himſelfe and *Subſtitute, to know the eſtate of his flocke, and looke vnto his herds.*

Vſe 3.

Laſtly, let euery one be content to be eyed by his *Shepheard*, and neuer thinke it to be well with him till he be knowne by *Name* vnto him. Oh ſit is our happines that our chiefe Shepheard vouchſafeth to caſt a ſpeciall eye of *Prouidence* vpon vs, and take ſuch ſpeciall notice of vs. *Thou haſt found grace in my ſight* (ſaid God to *Moſes*) and I know thee by *Name*; ſhewing the greatneſſe of the fauour to be thus knowne. And for *Inferior* and *Subordinate Shepheards*: Theſe Paſtors I meane that God hath placed ouer vs, great aduantage haue wee aboue others, when wee are thus knowne. Many herein are too too peeuiſh; Let *Paul* teach publikely, but they like not this following *from houſe to houſe*: The Miniſter muſt haue no eye vpon them, they care not for this obſeruing; But how then ſhall he know if one be miſſing? how ſeeke thee vp ſo ſoone as thou goeſt aſtray? Know, my friend, thy *Paſtor* is bound to ouerſee thy courſe and follow thee home to thy *Shop*, *Warehouſe*, *&c.* and obſerue thy dealing, yea to thy kennell, and ſee how thou lyeſt downe and riſeſt vp, and to tell thee of thy ſin. A *neceſſity is laid vpon him, and woe to him* if he doth it not.

Exod. 33. 12. 17

Acts 20. 20.

Doth not leaue the ninetie and nine] Miſſing the one gone, he followes after, and though there were ninety and nine ſtill remaining with him, yet that hinders not, but he leaues them and that in a Place dangerous [*the wilderneſſe*] to finde vp the ſtray. Firſt, hence wee gather, that

Text.

Number or Multitude preuailes not ſo farre with God, as to hinder or make ſtay of the courſe of his Prouidence and goodneſſe towards his Elect, though but a few, euen one in number; a poore Vnitie indeed not a number.

Doctrine.
Multitude is no preuailing argument with God.

A truth that might be confirmed with plentifull teſtimonies, and examples: as *Gen.* 6. 12, 13, 14. & 19. 13, 14, 15.

15. *Iosh.* 6. 17. *Ieremie* 3. 14. 15. *Romanes* 3. 3.

Reas. *In regard of his couenant which is with euery Particular for himselfe.*

The Ground of it, is the *Couenant* which he hath made with euery member of the Church particularly: For as we couenant one by one at our *Baptisme* with him, to be obedient and faithfull: So also he with vs, to be a God *All-sufficient* vnto vs, and *our God* for euer. Now *let God be true though euery man a Lyar, Rom.* 3. 4.

Vse. 1.

Why then should *Multitude* so farre preuaile with vs as it doth? seeing God is not led by the multitude of wicked ones, to forsake the godly being few; nor to like well of euill ones because many, why are we? Who sees not how powerfull an argument this is with most for the approuing or disapprouing of any way or course; *The most doe thus? Papists* would proue themselues the True Church hereby; And many *Popishly* affected are carryed away herewith as by a mighty streame, forgetting who it was that told Christ his name was *Legion* for they were many, *Marke* 5. 9. And a number of *Carnall Protestants* there are, who bring this as sufficient Authority for what they doe, or that course they take, *The most are with them* and they affect not *Singularity.* As for *Singularity* I may not but tell them, It is a *Virtue* when *Vice* growes into fashion. *Noah* would serue God alone, when all the world was drowned in wickednesse. *Lot* was in his singular way from all the Inhabitants of *Sodome. Elijah* was alone, and *Michaiah* alone in auouching and professing of the truth: And *Iosua's* resolution was to goe alone in the seruice of his God, if others would not beare him company that should; neither did it euer repent these for being *Singular* and going alone in that narrow way that leades to heauen.

When Singularity is a virtue.

No good Plea to say we are not alone.

1. The way wherein most walke, is to be suspected.

Next, In that *most are with you,* I would haue you know; First, that the course you take, and the way you walke, is iustly to be suspected euen in that respect, because the most approue it; For the way which most men take is not the right. It is the *broad way that leadeth to destruction and many there be that goe in that, but the gate is strait*

ſtrait and the way narrow that leadeth vnto life, and few there be that finde it, Matth.7.13.14. The way to *Hell* then is a beaten roade, through the many feete that tread it, but the way to *Heauen* is narrow, and hardly diſcerned through paucity of paſſengers. Hence is it that our Sauiour vſed ſo ſtrange a ſpeech, *Woe vnto you when all men ſhall ſpeake well of you, Luk.6.26.*

Secondly, That no ſinne is the leſſe odious to God, nor leſſe dangerous to our ſelues, becauſe it is Common, ſhould all children in the houſe, or all the ſeruants in the family conſpire in one againſt their maſter or father, would it not aggrauate the offence and make it blacker? ſo is it in this caſe; of ſuch a *Conſpiracie* God complaines, *Ier.11.9.* that was found amongſt the men of *Iudah* and Inhabitants of *Ieruſalem. The children gathered wood, and the Fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queene of heauen, Ier.7.18.* this was a ſinne, ſo much the more prouoking (as the Lord there ſpeakes) by how much the more odious. In the like manner alſo doth God aggrauate their ſinnes elſewhere, as *Ezek.22.6.11.* and *Daniel* in his Confeſſions of the ſinnes of his people, *Dan. 9 11.* In that *all Iſrael had tranſgreſſed and turned backe and not hearkened to his voice.* As for the *Danger* it is neuer a whit the leſſe: For albeit with men many times it is a meanes of immunity from puniſhment that they haue many who ioyne with them in wickedneſſe, yet with God it is not, *Pro.11.21. Though hand ioyne in hand, yet the wicked ſhall not eſcape.* Company cannot ſhrowd vs from his wrath, nor keepe off his ſtroakes. Yea it is ſo farre from that, as that indeed, Firſt, it haſteneth Gods vengeance vpon Sinners here in this life and nothing more: For as the *Generality* of *Repentance* and ioyning together in the profeſſion of the ſame, is of great force to ſtay Gods wrath, as in theſe two famous examples, *Iudg.20.26.* and *Ionah* 3.5. appeares, ſo is the *Generality* of *ſinne*, of great force to haſten and encreaſe iudgements; As is manifeſt in thoſe three famous examples of the *Deſtruction* of the *Old World*,

2 *No ſin is leſſe odious or dangerous becauſe common.*

2 Sam.3.39.

World, *Gen.*6.11,12. of *Sodome*. *Gen.*19.4. and of the *Captiuity* in *Babylon*, *Ier.*5.7.9. In all which examples, it is euident that it was *Generality* in ſinne that haſtened, and brought Gods wrath: For whilſt ſinne kept it ſelfe within any bounds, or bankes, God forboare; but when it ouerflowed all, God could forbeare no longer. Secondly, It will increaſe the torments of ſuch wicked ones in *Hell*; would it mittigate the paines that there they muſt endure, to haue Fellowes with them in their miſeries, the matter were the leſſe, but that it will not; For the more *Fuell* the greater *Flame*. This appeares by that ſuite the *Rich man* made to *Abraham*, that he would ſend ſome from that place of torment, wherein he was, to his fathers houſe, and warne his fiue brethren that they came not thither, *Luke* 16.28. which doubtleſſe was not in *Charity* to them but out of *Selfe-loue* that his torment by thir companies might not be encreaſed. In that day, thou that art a Drunkard, an Adulterer, &c. that makeſt a ieſt at *Hell* and choſeſt rather to be there then in *Heauen*, (as thou ſayeſt) becauſe there are moſt good fellowes to beare thee company, ſhalt haue company enough: All that haue beene of thy *ſociety and faſhion*, that liued and dyed therein without *Repentance* ſhall be gathered together, ſo as then thou ſhalt be able to ſay as now thou doeſt, *Thou art not alone*: but it ſhall be little to thy eaſe or comfort, for thou ſhalt then finde that to be moſt true, which the Prophet ſpeaketh in another caſe, *Behold all that are of the fellowſhip thereof ſhall be confounded, let them all be gathered together, let them ſtand vp yet they ſhall feare and they ſhall bee confounded together*. Little will it auaile thee therefore at that day, to haue all the men in the world to be of thy minde, or euery mans hand and ſeale to iuſtifie thy courſe, or teſtifie in thy behalfe before God. *Achabs* iourney was neuer the more proſperous, when he went contrary to Gods will againſt *Ramoth Gilead*, though he had foure hundred falſe Prophets that ſaid vnto him, *Go vp and proſper*. And as poore a plea it will be for thee to ſay, I ſaw few of that ſtamp, but many of this.

Eſay 44.11.

1 Kings 22.

And

And I did but as the moſt of my neighbours did; As if a man conuented before a Iudge for theft, ſhould ſay, *Good my Lord* I am not guilty, for all my neighbours liue by robberie; I know not one in the pariſh where I liue, that will make ſcruple of taking a purſe by the high-way-ſide. If this be a fooliſh plea, thine cannot be wiſe? All the comfort that thou ſhalt haue, will be this, that thou ſhalt not bee deſtroyed alone, *Pſal.*37.38. nor the damned in hell, alone, and that is but poore comfort as I before ſhewed.

It ſtands then euery one vpon to attend the Apoſtles exhortation. *Gal.*6.4 5. Seeke to *haue matter of reioycing in thy ſelfe alone, and not in another, for euery man muſt beare his owne burthen.* And if Sinne bee Generall, make not the leſſe account of it, but take ſo much the more heed to thy ſelfe, that thou beeſt not plucked away with the *Common error*, 2 *Pet.*3.17. walking the more circumſpectly, *redeeming the time becauſe the daies are euill.* Eccleſ.5.15.16 And the leſſe comfort thou haſt in the times, the cloſer thou ſhouldeſt walke with God, and the neerer draw vnto him, as did the Prophet *Micah*, who bitterly complaining of the times, *Mich.*7.2.--7. as that *good men were periſhed, there was none vpright, all laid waite for blood, euery one hunted his brother with a net, they did euill with both hands* (ſo eager and induſtrious were they at it) *Princes, Iudges, Great-men, Watch-men, Friends, Guides, Wiues, Children, Families,* all were corrupt, *the beſt of them was as a bryar, and the moſt vpright amongſt them, were ſharper then a thorne hedge, &c.* Conclude thus, *Therefore I will looke vnto the Lord; I will waite for the God of my ſaluation my God will heare me, verſe* 7. *q.d.* I will turne mine eyes from all theſe wicked examples, and becauſe the world is ſo full of wickedneſſe, I will ſet the Lord euer before me, that I may not be drawne away therewith; he (I doubt not) but will heare my prayer and deliuer me in theſe perillous times. And thus did *Daniel* while he liued in the Court of *Darius*, he gaue himſelfe much to ſecret prayer, *Dan.*6.10. which is the onely preſeruatiué.

Vse 2.

Next, much *Comfort* may be gathered from this point in hand; Though the godly are but Few, yet (we see) God will be neuertheleſſe mindfull of them; If but one ſheepe goe aſtray, he will fetch it home: If but one groat loſt, he will looke it vp: If but one ſinner repents, there ſhall be ioy in heauen for him: If but one prodigall come home, he ſhall be receiued. With man it is otherwiſe, who will beſtow gathering of one apple vpon ſome top bough? or ſend a reaper into a field for one eare of wheat ſtanding in ſome corner of it? or what husbandman will beate ouer his ſtraw againe for one graine of corne? or winnow ouer all his chaffe for a few graines of wheate? But God will not looſe an apple, not an eare, not one kernell; he will winnow a great heape for a few graines, as he did the Old World for 8. *Gen.*7.7. 1 *Pet.*3.20. And it is no rare thing, but often ſeene that God ſends many of his ſeruants to threſh or winnow in great Aſſemblies of chaffe, & yet after diuers yeares paines and ſore-ſweating-labour, they get but one graine of corne: After all their toyle, they conuert but one or two ſoules, whom God in his prouidence hath ſent them, by all their paines to ſaue.

Text.

In the Wilderneſſe] Here is the *Place* where the ninetie and nine were left: which if by 99. we vnderſtand men (as I doe not ſee how we can otherwiſe) muſt be vnderſtood of this world, and ſo indeed

Doctrine.
This world is a wilderneſſe.
Cant.8.5.

This world is (exquiſitely) *like a Wilderneſſe or Deſart*, ſo is it called, *Cant.*8.5. *who is this that commeth vp from the wilderneſſe leaning vpon her beloued?* Before had beene ſhewed the great deſire the Church had of Chriſts Incarnation, and here followes the duties ſhe will performe: ſhe will Aſcend from the Deſart of this world, wherein is no pleaſure nor ſound delight, but a very *wilderneſſe*, and rely wholy vpon her Sauiour, ſolacing her ſelfe in him, ſo *Ioh.*1. 23. The voice of him that cryeth in the *wilderneſſe*, *Prepare you the way of the Lord, &c.* where by wilderneſſe, ſome Interpreters vnderſtand this world a deſert of goodneſſe, wherein the Preacher muſt fight with beaſts, as *Paul* at

Iohn 1.23.

Epheſus

Ephesus in the shapes of men, *Crying* vnto *Rauening Wolues, Couetous Foxes, Roaring Lyons, &c.* 1 Cor.15.32.

And so indeed we may well conceiue it to be, for First, what man but in regard of innumerable wants hee heere findes, liues in this world as in a desart? wee are but *in a barren and dry wildernesse where no water is* while wee are heere; hence is this world called a land of Famine in the Parable of the prodigall, *verse* 13. 14. of which hereafter. *Reas.* 1. *In regard of the drinesse and barrennesse therein.*

Secondly, It is a place forsaken by the Inhabitants; the Godly, who are indeed the true heyres and inheritors of the earth, *Matth.*5.5. haue renounced it in their *Baptisme*, and howeuer they are in this world, yet they are not of this world. 2. *It is forsaken by the Inhabitants.*

Thirdly, It is Inhabited by wild and sauage Creatures; as *Tygers, Lyons, Leopards, Cockatrices.* For such are all naturall men described to be, and so called, *Isay* 11. yea it is full of fiery flying serpents; *Diuels* in the ayre, we leade our liues in the midst of them, no place in the world free from them. 3. *Inhabited by Beasts.*

Fourthly, This world is a dangerous loosing place, euen as a wildernesse or desart is, we reade of a rich man, *Luke* 12. that lost himselfe in one small corner of it [*his Barnes*] a narrow compasse; and yet many haue lost themselues in a narrower, their Counting houses, as *Matthew* and *Zacheus*, too griping Vsurers were, till Christ found them vp again, which was a case somwhat rare, for if 8 in a hundred bee there found, a hundred for eight will be for euer lost. 4. *A dangerous loosing place.*

This may giue all wicked ones, men of this world to vnderstand of their Condition; For if this world bee a *wildernesse*, then worldlings are but as *Beasts* inhabiting the same; And so they are termed, *Eccles.*3.18. and Saint *Paul* in his Epistle to *Titus* 1.12. stiles them *Enill Beasts*: *Beasts* they are, and that in *Vnderstanding*, *Ier.*10.14. in *Sensuality*, as 2 *Pet.*2.12. *Ier.*5.8. And in other *brutish practises*, 2 *Pet.*2.22. And *Enill*, being either *Fierce*, and *Cruell*; in which regard in Scripture, they are called *Lyons, Leopards, Wolues, &c.* Or *Poysonfull* and *Venemous*, and in that *Vse* 1. Isay 11. Zeph.3.3.

Ier.8.17. Psal.140.3. Matth.3. that respect they are called *Serpents*, *Cockatrices*, *Crocodiles*, *Vipers* and the like. There is no deformity we see and dislike in *Beasts*, but may be found in these: we detest the *falshood* of the *Fox*; the *Subtiltie* of the *Serpent*; and yet wicked ones falser then both. We cannot endure the *Dogg* licking his *Vomit*, nor a *Swine wallowing* in a *sinke*; when these feede on their filth, and swallow againe that gorge they before cast vp. Yea, whereas other beasts haue their particular deformities, some one, some another: These haue all, in one. Euery one naturally exceeding the *Serpent* for *Subtilty*, the *Fox* for *Craft*, the *Lyon* for *Cruelty*, the *Wolfe* for *Greedines*, the *Sow* for *Filthinesse*, &c.

Hence proceeded those Poetries of Metamorphoses: not that either *Beasts* or *Birds* were changed into men, or men into them, but albeit men retained still the shape and place of men, yet the eye of nature saw that they did still more and more degenerate from themselues, and became daily neerer vnto *Beasts* in *Qualities* and *Practises*. And hence also was it that that Cynick at noone day lighted a candle, and ranne into markets and thronges of people to seeke a man.

Oh! that such would remember what they reade, *Dan.* 4.33. *Seuen times passed ouer Nebucadnezzar*, *i.e.* seuen yeares he liued like a beast, eating grasse as the beasts did *before his vnderstanding* (not his shape, for that was not changed) *was restored to him*. *Nebuchadnezzar* was not more a beast then thou art, that art a wicked one: Thou hast liued seuen yeares twice told, (at least) like a beast in lewd and voluptuous courses, and yet the houre is to come, wherein it may be said, *his vnderstanding is returned to him*, or (as it is said afterwards of the Prodigall) hee *is come vnto himselfe againe*. Oh when shall it once be.

Vse 2. Next, See what need the godly haue to hearken to the Councell of Saint *Paul*, *Ephes.*5.15. and *walke circumspectly*; seeing while we are in this world, we are in no other then

then in a wide and wild deſart, beſet on euery ſide with men, who for their diſpoſitions are like *Doggs* and *Bulls of Baſhan*, yea like *Wolues* and *Euening wolues*; like *Lyons*, and *Lyons whelpes*; *Roaring* and *Ramping Lyons*; *Beaſts*, and *Beaſts* of *Prey*, that liue *ex rapto*; Not onely *Trampling*, but *Tearing Beaſts*. And for number innumerable, euen as many as there are *Vſurers*, *Oppreſſors*, *Extortioners*, and the like: who like the Frogs in Egypt haue couered the face of the land. Our ſafeſt courſe while we liue here will be, to haue the pillar of *Fire* goe before vs, and follow that cloſe, neuer to be from the light thereof ſo we ſhall be ſafe. That *Spirit* that led Chriſt our Head into the wilderneſſe, be our *Guide* in it: And then as *He* ſo *We* in the midſt of wild beaſts ſhall be ſecure; *Moleſted* (indeed) we may be by them, and put in feare, yea it may be *Aſſaulted* and *Slaine*, and yet not *Hurt* nor Ouercome: wee ſhall bee *more then Conquerours* as were the Martyrs.

Amos 4.1. Zeph.3.3. Nah.2.11.12.

Rom.8.

And goe after that which was loſt] As he left thoſe many, ſo he followes after this One. By which one (as I haue before ſhewed) the *Elect* yet *Vncalled* are to be vnderſtood whom this good Shepheard by his Incarnation (ſaith *Gregory*) came downe from heauen to ſeeke vp; the Doctrine is:

Text.

Hom. 34 in Luc.

The end of Chriſts comming was to ſeeke vp the loſt, to recall wanderers. Thus he witneſſeth, *Luke* 19.10. *The ſonne of man is come to ſeeke and ſaue that which was loſt.* And this he did all the daies of his fleſh vpon the earth; No place did he leaue vnſought, to finde his owne: In the *Wilderneſſe*, we ſee here he ſeekes the *Sheepe*: In the *Houſe*, as we reade in the next he ſeekes the *Groat*: In the *World*, hee ſeekes vp the *Prodigall* and loſt Sonne. He goes to *Samaria* to ſeeke the *Woman*; to *Bethany* to ſeeke vp *Mary*; to *Capernaum* to ſeeke the *Centurion*; to *Iericho* to ſeeke *Zacheus*: no place that he left vnſought or vnſanctified. He Sanctified the *Houſe* (ſaith one) in his *Conception*; the *Stable* in his *Incarnation*; the *Fields* by the *meſſage* of his *birth*;

Doctrine.
Chriſt came to ſeeke the loſt.

the *Riuer* by the blessing of his *Baptisme*; the *Sea-shoare* by his *teaching*; the *Valley* by his *healing*; the *Garden* by his *Praying*; the *Temple* when he was *offered*; and the *Mount*, when he *suffered*. How his whole life was taken vp in following the lost sheep of the house of Israel, would be too long in this discourse particularly to manifest. For Vse then.

Vse 1. It sets forth vnto vs the rare humility and goodnesse of the Sonne of God, who *though he were in the forme of God, and thought it not robbery to be equall with God, made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likenesse of man, and being found in fashion as a man he humbled himselfe* thus to seeke after vs. That he should haue some respect vnto vs after our Conuersion and finding, it may be mans reason can conceiue some cause why; but that he should regard vs so far as to seeke our saluation with such *Endeuour*, *Care*, and *Patience* when we were vtterly without grace; children of the diuell, enemies to all goodnesse; specially such notorious sinners as many of vs then were: this argues wonderfull loue indeed.

Phil 2.6.7.

Psal 8. Oh *what is man, or the sonne of man* (saith *Dauid*) that thou *shouldest so regard him*: so, what is man, or who the Sonnes of men, that the Sonne of God should thus seeke them vp? Had we sought after him, and after all our seeking, had he beene pleased at last to be found of vs, wee could neuer enough haue acknowledged that mercy; but that, we neither did, nor would as speaketh *Dauid*, *Psal.* 10.4. *through the pride of our owne hearts* as if we were too good: If hee will haue vs he must follow after, and attend vpon our conuersion; and *Serue* vs (for so saith God to Israel, *Thou hast made mee to serue with thy sinnes*, *Esay* 43.24.) Therefore he is content to become a *Seruant*, and that not onely to his *Father*, but to *Vs Sinners* also; hunting after vs who enquired not after him; sending forth his *Seruants* and *Embassadors*, *who beseech vs in Christ's stead euen as if Christ did beseech vs*, that wee would returne,

2 Cor. 5.20.

come

come backe, and be reconciled to the Lord. Indeed hee knowes that we haue neither *valentis oculum*, nor *volentis animum*: An *able Eye*, nor a *Willing minde*: and that if the *Way* finde not *Vs*, we ſhall neuer finde the *Way*: therefore thus in goodneſſe he ſeekes after. Oh! See his *Pitty*, admire his *Mercy*, who is not content onely to take vs *Returning*, but thus to ſeeke vs *Straying*.

It may likewiſe diſcouer the horrible *Ingratitude* and *Vnthankefulneſſe* of ſuch Sinners, who after all this *Seeking* and *Seruing* will not be Found. How will ſuch at the laſt day ſtand with confidence before him, who now, *while it is called to day*, runne further and further from him? Will he be found of ſuch then, as will not be found of him now? Nay, he proteſts againſt ſuch that *they ſhall ſeeke him early, but ſhall not finde him*. He being deſpiſed when he ſought, will deſpiſe when he is ſought vnto. *Vſe* 2. Pro. 1. 28. *Quæſitus contemnet qui quærens contemnitur*

Ah! wretched creatures that we are, why wil we be guilty of our own eternall loſſe? why ſculke we (with *Adam*) hiding our heads in the buſhes, when our Sauiour ſeekes vs for our eternall good? Saint *Paul* deſired nothing more, *then to be found in Chriſt*, well knowing that without him, he was for euer loſt: And doſt thou deſire nothing leſſe? if he returne with a *Non inuentus*, woe, woe, to thy ſoule for euer. Phil 3. 9.

Laſtly, from hence let *Miniſters* be Admoniſhed of their duties, whoſe care ſhould be no leſſe to recouer thoſe Loſt, (after Chriſt's example) then to preſerue thoſe that be already vnder their hand and brought home to God. The *Rhemiſts* haue the like note vpon the words. *This man* (ſay they) *is our Sauiour Chriſt, whoſe care and trauell in ſearching and reducing ſinners to Repentance, all ſpirituall men eſpecially ſhould follow.* The *Note* is good, and it will not be amiſſe for *Moſes* to hearken to the councell of a *Mideanite*, onely we may wiſh it were in their *Text* rather then in their *Margent* (for in the text it is not) Looke we into that; obſerue their *practiſe* and they follow Faire: If there be any whom they thinke haue gone aſtray from them, *Vſe* 3. *Rhem. marg. Annot. in* Luk. 15. 4.

them, in places where they are of power, in ſtead of *Seeking*, *Finding* and Laying on their *Shoulders*, they make ſhorter worke; Cut their throats, roaſt them aliue, &c. a plaine euidence they are *Wolues*, not *Shepheards*? We (as Matth. 23 3. Chriſt taught his Diſciples concerning the Phariſees ſitting in *Moſes* chaire) are to obſerue what they there bid vs to obſerue and doe, though they ſay and doe not. And ſurely if we thinke it to bee a worke worthy of our paines, to ſaue a plant from withering; A beaſt from drowning; A body from periſhing, &c. how much more worthy of our labour and paines is it, to ſaue A poore ſoule from Damning? which is more worth then a world, and will bring more gaine to vs in the end.

Text. *Vntill he finde it*] As before we ſaw the Shepheards *Diligence*; ſo here his *Conſtancie*, he *Findes* before he giues ouer ſeeking. So that hence we learne:

Doctrine. *Chriſt findes before hee giues ouer ſeeking.* Iohn 4. Vers 7. 8. *Chriſt giues not ouer following the Elect in their wandering courſes, till he hath found them out.*

Remarkeable for this end is that paſſage (amongſt many others) betweene *Chriſt* and the *woman* of *Samaria*: He demands water of her, that thereby he might haue occaſion to commend vnto her the water of life, thirſting more after her ſoule then pitcher: This common courteſie ſhe denies him, wondering that he being a *Iew* would aske any of her being a *Samaritan*, (ſuch a hatred being betwixt them, as that they could not abide to haue any dealing together.) Our Sauiour reiects her not for her inhumanity, neither meddles with the point of difference betwixt the Iewes and Samaritans, but gently Reproues her, and yet not ſo much for denying water to him, as for not making that vſe of him ſhe ſhould haue done; and taketh occaſion hereby, to diſcourſe vnto her of another manner 10. of water that he had to beſtow vpon her, which if ſhe had knowne him, ſhe would haue asked of him. This offer the woman ſeemes to reiect with diſdaine, and ſcorne; (through her ignorance, ſhee not as yet vnderſtanding what water it was he ſpake of) vnhappily flouting at our Sauiour

Sauiour for his kindneſſe; *Thou haſt nothing* (ſaith ſhe) *to draw withall, and the well is deepe, whence haſt thou that water of life? Art thou greater then our Father Iacob? &c.* as if ſhe ſhould haue ſaid, if thou wilt giue me liuing water, thou muſt either haue it here, or in ſome better Well, but not here; for where is thy pitcher? and there is no better Well, for this Well is *Iacobs*. Our Sauiour ſtill follow's the chaſe, and will not giue her ouer for this her blockiſhneſſe and *Infidelity*, but (as hee that came to ſeeke that which was loſt) ſtill continueth labouring with her, and (for all her ſcorne) falls in commending of that water by him offered, (thereby to bring her to an admiration and deſire of grace) And ſo ſhewes the excellencie of it, aboue that in *Iacobs Well*; for this ſhall ſatisfie the deſire, and giue full contentment, ſo as that he who drinkes thereof ſhall not thirſt more, which that in *Iacobs* well could not do. Still ſhe continues in her ſcoffing veine, breaking ieſts vpon our Sauiour and his drinke: Oh Sir, *giue mee ſome of that, ſo I ſhall ſaue a labour in comming hither to draw.* But our Sauiour will not be ſo flouted off: Her *ſoule* was that he came for, and that he would finde before hee leaues; ſtill he goeth on, ſhewing her the great need ſhe had to drinke of that water he had offered, which that he might the better doe, he ſeekes to make her better vnderſtand, both *who he was*, and likewiſe *her owne Eſtate*; and therefore wills her to *call her husband*. And ſo vpon her anſwer, tells her what ſhe was, and how ſhe liued: diſcouering vnto her the moſt ſecret things that euer ſhe did, as appeares by her words to her neighbours, *verſe* 29.39. Now vpon this, ſhe leaues her Ieſting, and in good earneſt acknowledgeth him to be a *Prophet*, and ſo of him as of a Prophet, ſeekes reſolution in a *Caſe* of *Conſcience*, whether that liuing water runned in *Ieruſalem* or in *Samaria*, *&c.* Now hath Chriſt found what he was ſo long in ſeeking, and hauing ſtirred vp her thirſt, he quencheth it by reſoluing her concerning Gods worſhip, and by reuealing himſelfe vnto her to be the *Chriſt*.

11. 12. 13. 14. 15. 16. 17. 18.

Vſe. 1. A Comfortable Doctrine for poore Sinners; who would, but as yet finde no comfortable Aſſurance of their finding: well, yet thus farre they may haue comfort, that Chriſt hath not giuen ouer ſeeking them, nor will he till he haue brought them home if they belong to God. Hath Gods good prouidence beene ſuch towards thee, as to follow thee from *Place* to *Place*; as *Saul* did his fathers Aſſes, from mount *Ephraim* to *Shaliſha*; from thence to *Shalim*; from thence to the *land* of the *Beniamites*; from thence to the land of *Zuph*; following thee from Pariſh to Pariſh with the meanes of grace, his Word and Ordinances, and thus hath continued thy ſeeking this twenty or thirty yeares, more or leſſe; ſo that no place nor market thou commeſt to, but thou heareſt thy ſelfe cryed *vpon the high places*, and deſcribed by *markes* and *ſignes*, which wiſedomes maidens (ſent forth for thy finding) giue of thee? Oh! it is a hopefull ſigne that God *will not looſe thee*, a certaine ſigne that *God would not*. Onely take heed, that thou perſiſteſt not in thy wanderings, hereby encouraging thy ſelfe in thy ſtraying courſes, turning Gods grace into wantonneſſe leſt he ſay in his wrath, *that that will die, let it die*, *Zach.* 11.9.

1 Sam. 9.4.

Pro. 9 3.4.

And ſo for others yet Vncalled, of whoſe finding wee almoſt deſpaire, be not out of hope if the meanes be continued; Chriſt hath not a Sheepe that belongs vnto his fold, which he was not faine to ſeeke vp in the *woods* and *deſerts* and *ſolitary places* of the *world*: And after much coſt and crying, and many a yeares waiting bring home vnto his fold. Deſpaire not then. It may be thy *Wife*, thy *Childe*, thy *Friend*, hath with the woman of *Samaria* beene witty to deceiue themſelues, and reaſoned againſt their owne ſaluation; and with *Ionah* flewen from God and the motions of his ſpirit to *Tarſhiſh*; and yet the Word of God comes to *Ionah* the ſecond time, yea the third: why, ſo long there is great hope, who knowes what the next crowing of the cocke may doe. God may thereby awaken more then by the former.

Three

Three times the Lord called *Samuel*, and he perceiued it not, but thought it had beene old *Elyes* voice. *Thus did Samuel* (ſaith the Text) *before he knew the Lord, and before the Word of the Lord was reuealed vnto him*; yet vpon the fourth call he makes anſwer, *ſpeake Lord for thy ſeruant heareth*. So long then as God hath not giuen ouer calling, but is pleaſed to continue the meanes of grace, and make them willing to heare, hope well of them, how ignorant, vnreformed or prophane ſoeuer they bee. When *Iohn Baptiſt* ſaw the Phariſees and Saducees come vnto his Miniſtery though he knew them to bee moſt wicked men (euen a generation of Vipers) yet he noteth that as a good ſigne in them, a ſigne that ſome body had warned them to flie from the wrath to come.

1 Sam.3. 7. 10.

Matth.3.7.

And hence alſo let ſuch, by whoſe ſeruice Chriſt doth ordinarily and externally adminiſter this worke of finding his ſheepe, (I meane his Miniſters) be Admoniſhed, no way to furceaſe their paines in ſeeking, for want of preſent ſucceſſe. Saint *Paul* to *Timothie* enioynes *meekneſſe towards ſuch as are contrary-minded* (though perhaps he had ſpent many a day to no purpoſe after their enquirie) and preſſeth the duty with ſundry reaſons; Firſt, their time of finding is to vs vnknowne, *Prouing* (ſaith he) *if at any time God will giue them repentance*: Secondly, He puts vs in minde of their miſerable bondage vnder Sathan. *They are in the ſnare of the diuell*, now to reſcue a ſoule out of Sathans dominion is not ſoone done. *Moſes* muſt to *Pharaoh* againe, and againe before he let Iſrael goe. And writing to *Titus*, he remembers vs of our owne eſtate and behauiour before our Calling, that it was euery whit as vntoward and deſperate as theirs, yet Gods bountifulneſſe appeared to vs, he ſaued vs: why then ſhould we not meekely and patiently wait for like fauour of God towards others? Sure I am, we haue no ſuch cauſe ſo to deſpaire of any, becauſe wee ſpeed not preſently, as to make vs furceaſe our paines. How many Admonitions did we our ſelues make light of, how many gratious motions of Gods ſpirit did we contemne? yet

2 Tim.2.25.

Tit.3.3.

yet after all this contempt, Gods grace maruellously appeared at our bringing home: Like *Patience* and vnwearied *Compassion* becomes vs towards our poore brethren. Besides, God still supplies our *Auditories* with new generations, that we may be encouraged to Constancie: And withall it would be remembred, that we are Gods *Labourers* and *Husbandmen*; and therefore must not thinke much though we labour and toyle many weekes, and months before we see the fruit of our labours, hoping in the end to see a comfortable harueſt. Neither shall wee loose any thing by our *Patience* and *Constancie*; what euer the issues be, for *if Israel should not be gathered yet our reward is with God.*

Text.
Verse 5.
6.

And when he hath found it, he layeth it on his Shoulders reioycing;

And when he commeth home, he calleth together, &c.

Hitherto of the Shepheards *Prouidence* and *Care* in Seeking vp his Sheepe loſt: Now followes the *Succeſſe*, *verse* 5,6. First, he *Finds* it, and takes it vp. Secondly, he *brings it Home*, and *Calls together his Friends to reioyce with him for his Finding.* In the First, he manifesteth *Power*; For he layes it on his *Shoulders*: And *Affection*; Hee *reioyceth.* In the next, he *Inuites* both *Friends* and *Neighbours*; and then *Incites* them to beare a part in that his Ioy; rendering the *Reason*, *For I haue found, &c.*

And first, in that the Shepheard hauing found his Sheepe, leaues it not where he finds it, but takes it vp, and layeth it on his Shoulders, and carryeth it home, &c. We may conclude, that

Doctrine.
Christ continues guiding whom he findes.
Psal. 138.8.

Whom Christ brings into a good course, those hee continues guiding by his grace. He goes forward with his worke begun, and to grace *Preuenting*, adds grace, *Corroborating* and *Strengthening*. He *Calleth* and then maketh *Perfect*, he *stablisheth*, *strengtheneth*, and *setleth vs*, (as speakes Saint *Peter*) 1 *Pet.* 5.10. He *begins the good worke and perfects it.* Hee is *the Author and Finisher of our Faith* (as saith Saint *Paul*) *Phil.* 1.6. *Heb.* 12.2.

And

And therefore giue him the glory of our preſeruation in this eſtate wherein we ſtand. *Adam* in his beſt eſtate of Innocency continued not, and could we ſtand in grace if *Perſeuerance* (which he wanted) were not communicated to vs? It was *mercy* (Brethren) which brought vs to this Eſtate of grace; and it is by *mercy* that we are kept and preſerued in it. He that firſt ſought vs, and found vs vp, hauing found vs, tooke vs by the hand; bore vs in his Armes; laid vs on his Shoulders, and ſo hath kept vs to this very moment. *Vſe* 1.

It may ſecondly, *Encourage* vs to *Repent*, for ſee what tender hands we fall into, he will take vs vp gently, ſuſtaine vs and beare vs in his Armes. *A bruiſed reed hee will not breake, nor quench the ſmoaking flaxe, but bring forth iudgement into victory.* Oh giue your ſelues vnto him, be willing to be found of him, hee will keepe that you commit to him till the day of Chriſt, 2 *Tim.* 1. 12. *Vſe* 2.

And it may alſo ſtirre vp Miniſters, to be no leſſe Carefull of their peoples *Perſeuerance* then firſt *Converſion* after Chriſts example. *Let vs Returne* (ſaid Saint *Paul* to *Barnabas*) *and viſit our brethren in euery citie where wee haue preached the Word of the Lord and ſee how they doe*, *Acts* 15. 36. An vnwarrantable pretence it is that ſome make, for neglect of people committed to their charge, becauſe they are already (as is ſuppoſed) found, which grant we, yet God gaue not *Paſtors* to gather onely, but to build vp *vnto perfection.* Beſides the *Finding*, there muſt be a *Laying* on the Shoulder and *Bringing Home*. There is none ſo good but ſtands in great need of his Paſtors *Hands* and *Armes* till he comes to his iourneys end. Ephes. 4. 13.

Hee layeth it on his Shoulders] The *Shoulder* notes ſtrength in Scripture. And ſo obſerue we: *Text.*

In Chriſt is ſufficiency of ſtrength and power, for the preſerning and vpholding of a poore ſinner. *Eſay* 40. 10, 11. *Ioh.* 10. 15. hence is he called *the Lyon of the Tribe of Iudah*; *the horne of Saluation*, *Luk.* 1. *The mighty God*, *Iſay* 9. 6. *The Strong Redeemer*, *Ier.* 50. 34. *The Strongeſt man*, *Luk.* 11. 22. This *Doctrine.* *Sufficient ſtrength is in Chriſt for our preſeruation.* Reuel. 5. 5. Luk. 1.

Reaſ. *He hath it from God.*

This God hath giuen him, *Matth.*28.18. (vnderſtand it of the power, not of his *Eſſence* (for his power as God is not receiued) but of his *Office* who was to performe thoſe workes which no other creature could doe, and therefore was to haue ſuch *Power* as no other creature was Capable of. Hee was to ſatisfie Gods *Iuſtice, merit life, Apply his merit,* ſend his ſpirit, raiſe himſelfe, reſcue the prey; preſerue them reſcued; beare them through death and duſt; and therefore neceſſary he ſhould haue *Shoulders,* bee endued with *ſtrength* and *might* for ſuch a worke.

Iohn 15.24.

Vſe. 1. Pſal 41.

Which Doctrine may ſerue both for *Comfort* and *Encouragement* of the poore weakling. *The Lord hath laid helpe vpon one that is mighty*; what needſt thou feare? by him thou ſhalt ſtand; by him fight; through him ouercome: All things ſhalt thou be enabled vnto, *through him, that ſtrengthens thee.*

Phil.4.13.

Ob. But Enemies are many, *Pharoah* and his hoaſt purſues.

Reſp. Pſal.110.2. Yet Chriſt *rules in the very midſt of them,* therefore *Feare not, be ſtill, &c. Exod.*14.13.

Ob. But Sathan, is a *ſtrong one.*

Reſp. Yet Chriſt is ſtronger then he, and *the Prince of the world is already caſt out.*

Ob. Yet his temptations are mighty, &c.

Reſp. *Chriſt is a mercifull high Prieſt, and is able to ſuccour thoſe who are tempted.*

Ob. But ſinne foyles me.

Reſp. Yet it ſhall neuer ouercome thee, *Chriſt hath triumphed againſt it on the Croſſe.*

Ob. Death affrights me.

Reſp. Why what need it? Chriſt hath ſubdued it, *Oh death I will be thy death: Death where is thy ſting?*

Ob. But the graue is irkeſome.

Reſp. We *haue the Aſſurance of a glorious Reſurrection by the working of his Power.*

Ob. Hell aſtoniſheth me.

Chriſt

Christ hath *the keyes of hell and death*, not a haire shall be singed with that flame. *Resp.*

Yet something may preuaile against me. *Ob.*

No not any thing, *either present or to come*, shall be able to make a separation betwixt thee and heauen. *Resp.*

Oh then my brethren, why feare we? Why are we so discouraged, so out of heart? Christ is strong in himselfe, and he will giue strength to vs, his *grace is sufficient for vs*, and *his power is made perfect in our weakenesse*, 2 *Cor.* 12.9. Leane we then, (as the Church is described, *Cant.* 8.5. comming out of the wildernesse of this world) *on our beloued.* Are thy *hands weake, thy knees feeble?* why (not *Aaron* and *Hur* as in *Moses* case but) *Christ* himselfe will be thy supporter, this *lyon of the Tribe of Iudah* (whereof those lyons of brasse which the Altar of the Sanctuary at the base had for supporters, were but as Types) will enable thee, and vphold thee in euery particular that God requires. If in *Reading, Hearing, Praying, Liuing*, thou findest weakenesse, fainting; Oh then leane on thy beloueds breast, and as the weary infant to its mother, so cry thou to God, *good father carry me*, I *cannot goe*, my *leggs faile, my heart faints.* Oh I shall fall! Lord stay me, &c. neuer was tender hearted mother more willing to take vp her wearied infant in her armes, then Christ thee vpon his shoulders; put him to it, make tryall. Exod. 17.12.

Next, let vs returne praise to Christ for those abilities we haue. Are we persecuted and yet faint not, in Pouerty and yet not ouercome; Tempted and yet stand fast? why say with *Paul*, it is *by Christ wee are thus enabled*: Hee strengthens vs to doe. It is he that enables vs to suffer; his shoulders beares vs, as the fethers and wings the bird: Without him we could doe nothing, were wee left vnto our selues; the *World*, the *Flesh*, the *Diuell* would be too hard for vs by many degrees. When *Eue* saw the beauty of the apple, and *Achan* the wedge of gold, they had no power to keepe off their hands; neither haue wee in as small temptations. Oh forget we not then the Sacrifice of *Vse* 2. Phil. 4.

Psal.116.12.13

of praise: take we the *cup of saluation* and giue thankes vnto the Lord: It is all the recompence that the Lord expects, for what he doth; bewaile former ingratitude; striue to amend, lest Christ ease himselfe of his load, and cast thee downe; leauing thee for a while vnto thy selfe, as one flings downe the burden that doth pinch the backe, and let it lie vpon the ground, till it be better trust vp and amended.

Vse 3.

Lastly, Despaire we of none. *Dauid* can rescue the prey from *Beare* and *Lyon*, and Christ a sinner not onely out of the diuels *iaw*, but euen out of his *maw* also; As *Ionah* out of the Whales belly. Hast thou a friend, a child, a kinsman; lewd, wicked, vile, &c. Oh remember, Christ can bring him backe; yea his promise is past that hee *will seeke what is lost, bring againe what is driuen away*: vrge him with his promise; put him in minde of his Office, and assure thy selfe if he belong to God, Christ will be his rescue, and bring him home vnto his fold.

Ezek.34.16.

Text. *Humeri Christi Iesu brachia crucis sunt. Amb. in loc. Suauissima est passionis Christi significatio. Lossius. post. in loc.*

On his Shoulders] The braces of the Crosse are the *Shoulders* of Christ (saith *Ambrose*) and so Christ laid this sheepe vpon his *Shoulders* in his *death*: Our point then (construing this of Christs Passion) take thus:

Doctrine. *Christ beare our burden on the Crosse.*

The burden of a sinner was borne by Christ in his body vpon the Crosse. According to that of *Peter*, 1 *Epist. Chap.* 2. *verse* 24. *Coloss.* 1.14. *Esay* 53.12.

And that in two respects especially; First, our sinnes were *Imputed* vnto him; our faultes charged vpon him as our surety, 2 *Cor.* 5.21.

Secondly, He bare the *Curse* and *malediction* due to vs for sinne, by the Law; and was made a Sacrifice for sinne, *Esay* 93.5.8. *Gal.* 3.10. Hee dyed vpon a tree, to answer for our first disobedience, in eating the forbidden fruit of a tree: He was mocked, buffeted, and spit vpon, to beare the shame that was due to vs for our filthinesse and vile conuersation: He dranke *gall* to pay for our sinfull *pleasures*: He suffered *reuiling* and *scoffing*, to satisfie for our sinfull *words*. Marke but the story of Christs sufferings, and

Matth.27.

we

we may obſerue, how the load of our ſinnes, did light heauily vpon his backe: God ſuffering our ſinnes to be charged vpon him, in a ſpeciall fitneſſe of the *iudgement* to our *ſinnes*, both in the *Circumſtances* of our *ſinning* and in the *Sorts*.

What cauſe then haue we with the Apoſtle to *reioyce in the Croſſe of Chriſt*. The remembrance of the loue of Chriſt herein, and our wonderfull deliuerance from the vnſpeakeable dangers we were in by reaſon of our ſinnes, ſhould breed in vs a maruellous inward and hearty exulting in this bearing away, and expiation of ſinnes by Chriſt his paſſion. *Vſe.* Gal. 6. 14.

The Papiſts keepe a ſolemne feaſt in honour of the Croſſe whereon Chriſt died, and teach that the Croſſe it ſelfe is to be worſhipped, *ratione contactus*, becauſe it touched our Sauiours body: but why doe they not rather keepe a ſolemne feaſt in honour of the *Aſſe* whereon Chriſt rode into *Ieruſalem*, ſeeing when hee was on the *Aſſes* backe he was vſed royally, but on the Croſſe moſt deſpitefully, and why ſhould not the multitude that crowded him and trad vpon him: And the *Woman* with the bloody iſſue that touched him; And *Iudas* that kiſſed him; And thoſe Catchpoles that apprehended him; And thoſe Miſcreants that buffeted him, and the ground whereon he trod, both in *Egypt* and *Iudea* be worſhipped in like manner *ratione contactus*. *Maij 3. Beller. lib. 2. de imag. cap. 27.*

This is not my brethren, the honour wee owe to the Croſſe of Chriſt, to worſhip the *wood*, *&c.* it was our Sauiours torture: but it is that allſufficient, *Expiatory* and *Satisfactory Sacrifice* of *Chriſt* vpon the *Croſſe*, with the whole worke of our *Redemption* wherein wee ſhould reioyce, and in the ſauing knowledge whereof Saint *Paul* profeſſeth he will reioyce. The memory alſo of whoſe death and paſſion, let vs celebrate, with all honour and hearty affection when we approach vnto the *Table* of the *Lord*, for that is the ſolemne feaſt we are to keepe, which doth *Crucifie Chriſt* before our eyes, and ſhew how hee Gal. 6. 14. 1 Cor. 5. 8.

was taken, broken, giuen, and slaine for vs. God forbid, God forbid that we should dare to eate of that bread, or drink of that cup vnworthily. See therefore, that we keepe *the feast not with old leauen, neither with the leauen of malice and wickednesse, but with the vnleauened bread of sincerity and truth*, 1 *Cor.*5.8. neither let vs deale wickedly with the Couenant so often made ouer the crucified body of our Lord.

Vse 2. Oh how should wee Loue the *Lord Iesus* with our vtmost affections? how should wee Acknowledge his manifolds kindnesse, Confesse his praises, Adorne his name, who could bee willing to suffer such things for vs? *The Father loues him* (as Christ himselfe testifieth, euen *Therefore* because he did *lay downe his life for his sheepe*, and shall not we much more? oh let them be accursed, and so accounted that loue him not?

Phil.2.11.

Iohn 10.17.18 1 Cor.16.22.

Vse 3. This may likewise direct vs whither to goe to finde deliuerance from the sting and venome of any trouble that doth befall vs, namely to the Crosse of Christ; put vp thy earnest suit to God for the pardon of thy sinnes in his blood: And with the eye of faith looke vpon this *Brazen Serpent*, this is the onely way to finde ease and comfort, to lie downe and take rest, as *Ambrose* speakes in the boughes and bosome of that sweet tree.

In illa patibili nobilis cernice requieui. Amb. Com. in loc.

Vse 4. Lastly, If Christ bare such a burden vpon his *Shoulders*, and found sinne to bee a load so heauie vpon the Crosse, which yet was no otherwise his then by Imputation. Then woe to such as make light of it, laugh at it, sport with it. Alas poore soule, that which put our infinite *Redeemer God* and *Man* so hard to it, must needs swallow vp and confound thee poore sinfull wretch. Sinne pressed him so farre, that to the amazement of earth and heauen, it wrung from him *sweat* and *blood*, *teares* and vnconceiueable *groanes* of an afflicted spirit, and shalt thou beare it away lighter? Alas thou knowest not the waight nor price of the least sinne, but thou must know it and finde shoulders to beare it too, if this Sauiour (as one speaketh) hath not

on thy behalfe. An *Eternall passion* shall be vpon thee, if the *Eternall's passion* were not for thee. Now thou mockest at thy blasphemies, lusts, fraudes, oppressions, and no wonder, for the diuell puts vnder his Shoulders, and thus supported, the waight's not felt; but when thou commest to that, of hauing *thy sinnes set in order before thy eyes*, yea imposed vpon thy weake and yeilding *Conscience*, then shall the diuell steale away his shoulder (as in *Iudas* his case) and then oh the waight! oh the load! of the least sinne; oh the Cries, the *Groanes*, the *Complaints* that thou wilt make. For though the wheeles of a Clocke stirre not, the poise being downe, or no waight on, yet wound vp, and waight put too, all is set on going; so whiles Conscience is downe, and feeles no waight, there is no moouing in the heart, all is quiet; yet when it is wound vp by the Iustice of God, and the heauie waight of sin hung vpon the lines, then all the wheeles are set on work; the *Eyes* they *weepe*, *Hands* they *wring*, *Breast* is beaten, *Heart akes*, *Voice roares*, and the *Tongue* as the *hammer* strikes thicke and indinstinctly (vnlesse there be some counterpoyze of mercy) as these *Reuel.6.16. to the mountaines and hills fall on vs*, couer vs. Oh heare this you who now in contempt of *Law*, *Gospell*, *Honesty*, *Conscience*, *Earth*, *Heauen*, call to *Pride*, to *Ambition*, *&c.* to couer you and fall on you. How different one day will your cry be? oh *mountaines* fall *on vs*; *Rocks couer vs*; oh *Graues Conceale vs*; oh *Fire* Burne vs; oh *Seas drowne* vs; oh *Beasts deuoure* vs; oh *Vengeance consume* vs; but all in vaine. Thou *swearer* shalt say to the heauiest creatures you are lighter then my *oathes*; thou *Couetous*, you are not so ponderous, as my oppressions; And thou *Adulterer*, Confesse the whole earth is a gentle pressure to the burden of thy *Lusts*. Oh Consider this, consider this *you that forget God, lest hee teare you in peeces and there be none to deliuer you.*

Passio æterna erit in te, si passio Æterni non erat pro te.

Psal. 50.

Psal. 73.6.

Psal. 50.

Reioycing] It may happily be questioned how this can be construed of Christ's *Crosse* and *Passion*, seeing the Text saith, he laid it on his shoulders [*Reioycing*,] when

Text.
Ob.

Heb. 5.7.

in Scriptures we finde he vnderwent that, with *Crying* and Complaining?

Resp.

Christ himselfe, doth make the answer. *I lay downe my life for my sheepe, no man taketh it from me, but I lay it down of my selfe*: Christ is said to lay the lost sheepe on his shoulders *Ioyfully*, for that he dyed *Willingly*, so then it is a true *Position*:

Iohn 10.17. *Caietan & Vega in loc.*

Doctrine.

What Christ suffered, he suffered ioyfully.

Rennecherus in 53. cap. Esaie.

What our Sauiour vnder-went for mans redemption, hee willingly *and* Ioyfully *vnder-went it.* *Esay* 53. 10. where the Prophet by a peculiar phrase of the Hebrew tongue (vnusuall in other languages) expresseth the same saying, *that his soule made it selfe a sacrifice for sinne*, and *Luk.* 12.50. Christ commendeth this his loue towards vs, vnder the figuratiue name of *Baptisme*, shewing his vehement and earnest desire to be therewith baptized, he was euen *straitned* vntill it were accomplished.

Matth. 16.22. Ioh. 18.2.

This his willingnesse was manifested in sundry particulars, as First, by his going vp to *Ierusalem*, the place appointed for his death, *Matth.* 20. 17. A thing well knowne vnto him, as appeares by his foretelling his Disciples thereof. Secondly, by reproving *Peter* from diswading him. Thirdly, by his choice of a *Garden* for the place where he would be taken: well he knew that it would not be very easie for the Priests to apprehend him in the *City*, because of the people, therefore he goes out of it vnto a place neere. Fourthly, such a Place as he was accustomed to goe vnto, as the Euangelists note, that so he might the more readily be found, and as Saint *Iohn* sheweth, a place well knowne vnto the traytor *Iudas*. Fiftly, he meetes his Enemies in the mid-way, that came to take him, and asketh them *whom they seeke*; opening himselfe vnto them, vnknowne before, telling them *I am he*; suffering them to rise againe, being strucken to the ground with a word of his mouth, not once offering to escape from them. Sixtly, not admitting the assistance and protection of Angels, which he might haue had for his safeguard against those that apprehended him. Seuenthly, reproving

Luk. 22.39. Iohn 18.2.

Iohn 18.4.

Matth. 26.53.

Iohn 18.10.

Peter

Peter for vſing the ſword in his defence. Eightly, healing the Eare of *Malchus*, wherein he ſhewed his Almighty power, which he might haue exerciſed for his eſcape and ſafety. Luk. 22. 51.

Theſe, and other like circumſtances verifie our point in hand, *viz. What Chriſt vnder-went for mans Redemption*, he willingly and ioyfully vnder-went it.

And how could it otherwiſe be, ſeeing he is the *Prince or Lord of life*; and therefore had an abſolute *Power* as ouer the Life of others, ſo likewiſe of his owne: Man gaue him not his life, man could not bereaue him of it: he might haue kept his ſoule within his teeth in ſpight of all the world. *Reaſ.* 1. Acts 3. 15. *He is the Lord of Life.*

Neither might it otherwiſe be; For vnleſſe his Paſſion had beene *Voluntary*, there had not beene a iuſt ſatisfaction for our ſinnes to God. If it had beene onely *operis* and not *voluntatis*, *materiall* and not *formall*; it could not haue beene meritorious as ſauouring of conſtraint: that is onely done *well*, that is done with the *will*; he would deſerue, therefore he would die. 2.

But he praies thrice with ſtrong Cries and Teares. *Let this cup paſſe.* *Ob.*

What neceſſity is there to vnderſtand it of his death? what inconuenience would follow, if wee vnderſtand by that Cup the Agonie of Soule he was then in? Of which there was no neceſſity that he ſhould abide ſtill in it, and ſo might deſire that that *Cup might paſſe*: *i.e.* quickly be remoued, if it were poſſible, and might ſtand with Gods good pleaſure. Secondly, if we vnderſtand it of his death (as generally it is) then by diſtinction it is anſwered thus. There was in Chriſt a double Created will; the one *Naturall*, the other *Reaſonable*, Chriſt according to his *Naturall* will trembled at the pangs of death, and this without ſinne: For Nature abhorreth all hurtfull and deſtructiue things. But in regard of his will *Rationall*; he willingly ſubmits himſelfe to drinke of that cup, *Neuertheleſſe not as I will O Father, but as thou wilt.* *Reſp.* θελησις βουλησις. *Voluntas vt natura.* *Voluntas vt ratio.*

The point may be thus exemplified; A man Naturally will not endure the lancing of any member, yet knowing it to make for the good of the whole body, by his *Reasonable will* consents: So Christ by the strength of his *Naturall will* feared death, but well perceiuing that the cutting and crucifying of the head, would bring health to the whole body of his Church, and if hee bled not on the Crosse we must burne in Hell for euer, by his *Reasonable will*, willingly and chearefully drunke of the cup prepared.

Vse 1. How should this stirre vp our hearts to Admire the greatnesse of our Sauiours loue vnto vs, who came thus *leaping vpon the mountaines, and skipping vpon the hills*, with such willingnesse and celerity, so that neither the *Hillocks* of our lesser *Infirmities* nor the *mountaines* of our *grosser iniquities*, could stay his mercifull pace towards vs. *Skin for skinne* (saith the Diuell) *and all that a man hath will hee giue for his life*, see here he is proued a Lyar: *skin* and *life* and *all* hath Christ giuen, (and that most ioyfully) for vs not caring to be dissolued in himselfe, that we might bee vnited to his father; A sacrifice questionlesse well pleasing vnto God who euer loueth a chearefull giuer.

Cant. 2. 8.

Iob 1.

Vse 2. And next, let vs by way of *Thankfulnesse* and in *Imitation* of our head doe that whereunto we are called *willingly*, and with *Reioycing*, though it seemes neuer so disgracefull to the world, or grieuous to our weake flesh: So enflamed was the holy Apostle with this so great loue of our blessed Sauiour, as that he ioyfully embraced bonds and afflictions for his sake, *not counting his life deare, so that he might finish his course with Ioy, and the Ministery he had receiued of the Lord Iesus* to testifie the Gospell of the grace of God. But alas for vs, it is a shame to tell how we are besotted with the Earth, and how base shifts we make to liue, one with a maimed body, another with a periured soule, a third with a rotten name; And how many had rather neglect their soule then their Life; and will rather renounce and curse God, then die. But thou hast not so learned

Acts 20. 24.

learned Christ, he died voluntarily for thee, and wilt not thou be forced to die for him? He Reioycing bare thy burden on his *Shoulders*, and wilt not thou chearefully take vp his Crosse and followe? oh let vs be content a while to be held, as the *Ram* in the bush, that we may be made a fit Sacrifice for our God, *Gen.* 22.13.

Text. *Verse 6.*

And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost.

That by *this Home* we are (especially) to vnderstand *Heauen*, was before shewed. To which home (say some) Christ in his *Ascension* brought the sinner. And so vnderstanding it, our first note is:

Doctrine. *Our home is not here.* Heb. 11.13. Gen. 23.4. Heb. 11.9. Gen. 47.9. 1 Chron. 29.15 Psal. 39.12. 1 Pet. 1. & 2. Heb. 13.14. 2 Cor. 5.2.

That our home is not here. For proofe, heare the acknowledgement of Gods Saints in all ages, who confessed *they were but strangers and pilgrims on the earth.* So our Father *Abraham* abode in the land of promise as in a *strange country*. *Iacob* both in the behalfe of himselfe and ancestors, calleth the daies of their liues *the daies of their pilgrimage.* Holy *Dauid* in diuers places confesseth the like both of himselfe and fathers. Saint *Peter* auoucheth as much of the godly that they were but *strangers* and *pilgrims*: And our life a time of *soiourning*. Saint *Paul* in the name of all the *Saints*; that *wee haue here no continuing city*, and that *our house is in heauen.* A cloud of witnesses hereto subscribes their hands and not without good ground.

Reas. *Vbi Pater, ibi Patria.*

For is not that to be esteemed a mans *home* where his father, friends, and kindred remaine? where his liuing and substance lyeth, and where the most part of his life is to be spent? Now is that in this world? truly no: Here onely we remaine a few daies, which though they were equall to the daies of *Methuselah* vpon the earth, yet were they not so much as a minute in comparison of eternity. And *while we are in the body we are absent from the Lord.* All the kindred of the faithfull are in Heauen, except some few that are our fellow-pilgrims vpon earth. There is *God our Father, Christ our elder Brother*, our

2 Cor. 5.

godly *Anceſtors* who haue liued before vs: Innumerable other *brethren* and *ſiſters* who are together with vs children of the ſame *ſpirituall father*. And there is our chiefe *ſubſtance* and *patrimony*, euen an *Inheritance vndefiled that*
1 Pet. 1. 4. *fadeth not away*.

Vſe 1. The point firſt meets with ſuch as liue here as if they were at *Home*. Yea euen the godly themſelues are in many reſpects blame-worthy.

Firſt, for their *Earthly-mindednesse*, whoſe hearts are too too caried away after things of this world, being in a manner rauiſhed with this earth, as *Peter* with *Tabor*; *It is good being heere*; Oh brethren! why ſuffer we our hearts to carrie vs away after the world, ſeeing it is but our *Inne*
Ier. 45. 5. and not our *Home*, *And ſeekeſt thou great things for thy ſelfe* (as *Ieremiah* from the Lord to *Baruch*) *ſeeke them not*; this is neither time nor place to ſeeke honours, offices, &c. being now but in a Citie that wee are to trauell through.

Secondly, for *Curioſity* and an ouer buſie medling with ſuch things as belong not to them. A fault that Chriſt reproued in *Peter*, *Iohn* 21. 21. 22. I beſeech you earneſtly beware of this. A child will be enquiring in euery ſtrange Houſe it comes vnto, what is this, and why is this, when a wiſe man will be ſilent. Thou art not now at *Home* my brother, away with all idle and curious enquiries, take heed of ſupping thy neigbours broth leſt thou burne thy lipps. Keepe within the bounds of thy owne Calling. And what's amiſſe in the *Publike*, thou that art a priuate perſon pray for reformation of, but leaue the worke to thoſe who are called thereunto.

Thirdly, for their *Faint-heartednesse*, yea Impatiencie vnder the Croſſes of this life, and ſcornes of the world. Doth a ſtranger meaſure his own worth by what he findes abroad? or doth he ſit downe and whine for the barking of a curre? why then do we feare reproach? why ſadd we our ſpirits for the bawling of any curriſh caitiffe or dogged *Doeg* that falſly accuſeth our good conuerſation in Chriſt?

oh

oh thinke on what thou ſhalt poſſeſſe when thou commeſt Home, and how regarded. In the meane, liue *by Faith and not by ſight*, thy greatneſſe ſhall be hereafter in Gods kingdome. 2 Cor. 5. 6. 7.

The wicked alſo would here be leſſoned: for whatſoeuer they thinke, yet this world is but the through-fare and not the Home (though indeed they haue their portion in this life.) It is ſaid of *Iudas* going to hell, that *hee went to his owne place*; therefore that, not this, is their *Home* and *Country*, as ſure as they make themſelues of this world. Ther's their Father Sathan, ther's their brethren and ſiſters that haue pertaken with them in ſinne; ther's their *Patrimony* and *Portion*; and there are they to ſpend their Time for euer in that burning Lake that ſhall neuer be quenched. Oh thinke of thy end, of this *Home* (thou wretched ſoule) to which thou art now haſtening, that thou maiſt in time preuent it, if thou beeſt not already too farre ſpent and gone. Acts 1. 25.

Next, the point impoſeth on vs ſundry duties; as Firſt, A *conuerſation without coueteouſneſſe*. Through this world we ſhould paſſe as the children of *Iſrael* promiſed to goe through *Edom*, without making any ſtay, or hauing any commerce with the Inhabitants more then our preſent neceſſities inforce vpon vs; ſeeing as the truth is, this world is not our Home, nor place of Habitation, but our *Inne* and Lodging by the way, yea the beſt of vs euen in his owne Houſe vpon the earth, is but as a gueſt or ſtranger. Were it not ſo, why paſſeth he away and ſtaies not in it? But he bequeatheth his Inheritance vnto his children. True, ſo doe I my chamber and my bed at my Inne to the next commer: Thus his father gaue place to him, and ſo hee to his poſterity, who are likewiſe flitting as himſelfe. And thus this world being as our way, and our earthly Habitation, as our *Inne*; the things of this life muſt needs be but as neceſſaries for our iourney; and what a folly is it to clogg our ſelues with things ſuperfluous? *Vſe* 2. Heb 13. 4. Num. 20. 17. *Ceſſit tibi locum pater tuus, ceſſurus es locum filijs tuis, nec manſurus manes nec manſuris relinquis. Aug. Serm. 32. tom. 10.*

Secondly, *Circumſpection* or *warineſſe* in our carriage; how

how cautelous and wary vſe we to be when we are from home in a ſtrange place, or country? how heedfull of our waies and words deſirous to liue without offence? So ſhould a Chriſtian be while he liues in this world, ioyning *the wiſedome of the Serpent with the innocencie of the Doue,* Phil 2.14. *ſtudying to bee quiet: Giuing no offence to Iew nor Gentile, medling with his owne buſineſſe* and with no other.

Thirdly, *Thankefulneſſe* euen for ſmall fauours. A ſtranger vſeth to bee affected with ſmall curteſies offered in a ſtrange place, as we ſee in *Ruth.* So ought wee to bee with the leaſt kindneſſe ſhewed in this world, ſeeing it is not our Home; and therefore a place we cannot expect much in. It is enough, it ſhall goe well with vs in heauen, and that in our Fathers houſe, we ſhall haue bread enough; fulneſſe of ioy and true content. Ruth 2.10.

Fourthly, An *Affection Home-ward*; Our thoughts, deſires, longings, wiſhings, ſhould be after heauen. As the childe at ſchoole longs for the breaking vp, that he may home and ſee his father, ſo ſhould we, *Phil.*1.23. & 3.20. *Heb.*11.12,13,14. In the meane time, wee ſhould be glad to heare from home, and euer ſending vpon any opportunitie, the remembrance of our duty in our prayers vnto our Parent.

It is a doctrine alſo full of *Comfort*; for were this our Home, of *all men we were moſt miſerable.* In this world we haue many ſorrowes and ſtill a ſucceſſion of miſeries, but it is not our Home; *therefore wee ſigh, deſiring to bee there, for while wee are here wee are abſent from the Lord.* 2 Cor.5. And yet that we be not ouermuch troubled: Firſt, wee often heare from Home; Once a weeke we receiue letters; God ſends his ſeruants to vs with good tidings. Secondly, we may daily ſend Home, and make knowne our wants vnto our Father who will ſoone ſend ſupply. Thirdly, yea we are in our way home-ward. Fourthly, and euery day a daies iourney neerer. Fiftly, and within ſight of home, ſo that as that worthy Martyr (being neere the ſtake) wee may skip, in that wee want but a ſtile to our fathers houſe. Dr. *Rowland Taylor.*

Sixtly,

Sixtly, and to thinke what welcome, and entertainement we ſhall haue at Home, ſhould put life and ſpirit in vs. Oh behold the very outſide of thy Fathers houſe is Faire, the outmoſt *walls* are beautified with glorious Lights, euery one being as a world for *Greatneſſe*, ſo a heauen for *Goodlineſſe*: what may we thinke there is within, when ſuch glory is without? Ah dead hearts, dull ſpirits, that wee haue; to be no more rauiſhed with the conſideration of theſe things.

Next, in that the Shepheard brings the ſheepe home which he hath found, it may teach thus much:

Doctrine. *Chriſt leaues not guiding thoſe he findes, till he brings them home to heauen and to happineſſe.* As hee *guides* thoſe hee findes, (which point we heard before) ſo he *Continues Guiding* his vnto the end, neuer leauing them till hee hath brought them to his Houſe and Home.

Chriſt leaues not guiding his till he haue brought them to Heauen.

This doctrine (howeuer by the enemies of Gods truth much impaired) yet hath abundant and apparant confirmation out of Scripture, *Pſ.*23.1.4.6.& 94.14. *Ezek.*34.28.-- & 36.24.25.26.27. *Hoſ.*2.19. 1 *Cor.*1.8.9.*Phil.*1.6.*Rom.* 8.*vlt.* 1 *Pet.*1.5. *Iohn* 10.29.30. Theſe places onely for a taſt of what might be alledged.

And it muſt needs be ſo, ſeeing Firſt, *whom he loueth hee loueth to the end, Iohn* 13. 1. 2. *Ieremie* 31. 3. *Eſay* 54. 10. *Reaſ.*

Secondly, the *Gifts* (*viz.* of Gods ſpeciall loue, ſuch as *faith, hope, loue, Remiſſion of ſinnes, Iuſtification, &c.* [*And Calling of God*] (that is, ſauing knowledge and obedience, and that both inward and outward according to *Purpoſe*) [*Are without Repentance*] (*i.e.* are not changed.) So that albeit ſome *gifts* and ſome kinde of Calling are with Repentance, yet thoſe gifts and that calling are without it, *Rom.*11.29. Vpon this *Dauid* grounded his Comfort and Aſſurance, *Pſal.*25.6. And ſtirres vp all the godly to doe ſo, *Pſal.*118.2.3.4.

Thirdly, in him there is firſt *Power*, 2 *Tim.*2.12. *Rom.* 14.4. he is Able to keepe vs; Able to make vs ſtand. He is

1 Pet.1.5. Pſal.37.24.

is the *Lord omnipotent mighty to saue*, *Esay* 63.1. But how followes it, because he is able, therefore it shall bee so? Why, secondly, he hath *Will* as well as *Power*, and so what God can doe, and will doe, shall be done. From the Coniunction of which two, resulteth that strong Bulwarke of this truth, *Iohn* 10.28. *My Father is stronger then all, neither shall any man plucke my sheepe out of my hand.*

Fourthly, Christ himselfe Liues in the hearts of those who are truly *Sanctified* and *Conuerted*, *Gal.*2.20. and Christ can die no more as is euident, *Rom.*6.10. Now hee may as well die at the right hand of his Father, as die in the heart of a Christian.

Vse. 1. Which point meets with a Popish error, namely that a man being truly called, may yet fall finally away from grace; And of a *Sheepe* become a *Swine* and Dogg, and so cease to be a *Sheepe*, and neuer come vnto this Home, but for euer perish: of which doctrine we may say as Saint *Iames* of *wisedome*, it is not from *aboue*, *pure*, *peaceable*, *gentle*, *easie to be intreated*, *full of mercy*, *&c.* but from *below*, *sensuall*, *earthly*, *diuelish*, and manifestly oppugning the truth of Gods Word. Neither is there either *Exhortation* or *Commination*; *Petition*, *Phrase*, or *Example* in the whole Scripture (rightly vnderstood) (howeuer, from euery of these our aduersaries would picke many quarrells) that doth infringe the truth hereof.

Iames 3.15.17

As for *Exhortations* to feare that we fall not, such as those, 1 *Cor.*10.12. *Heb.*3.12. and the like, they are deliuered to *Hypocrites*; such as thinke they stand, being caried away with a presumptuous opinion and conceit of faith, &c. And so what is this to the sound-hearted Christian? or else if they be deliuered to the godly (as in some places we deny not but they are.) Yet First, they proue not that a man may fall away from true sauing grace *Totally* and *Finally*, but onely in measure, degree, and Parts; Now it is one thing to fall from our *first Loue*, and another thing to fall from *all Loue*. Secondly, they are but meanes to keepe vs from falling, and not proofes of falling, they make

make rather against it, then any way for it. As for *Comminations* and *Threatnings* against backsliders, such as those, *Heb.* 10.26.38. *Iohn* 15.6. and such like, whereof in Scripture there are store; some of them are to be vnderstood of such as sinne against the *Holy Ghost*, which is not incident to an Elect person. Secondly, they are properly to be applied to *seeming branches, vnsound Christians*; or Thirdly, they are *Conditionall*, and so serue to stirre vp to *Care* and *Watchfulnesse* and further conclude nothing.

As for those *Petitions*, we finde made by the godly in holy Scripture, either for not loosing of Gods spirit, or the restoring of it, as that of *Dauid*, *Psal.* 51.11. it proues no more, but that sometimes the sence and feeling of the powerfull working therof, may be wanting in a true *Beleeuer* (which we deny not) but it will not follow hence, because they feele not the work of it, therefore it is not there, no more then it will follow, that he who is in a swoon is a dead man & hath no life, because himself perceiues it not.

As for those & such like phrases in holy writ, of Blotting out of the booke of life, *Exod.* 32.32. and *begins in the spirit and ending in the flesh*, *Gal.* 3.3. and Turning *againe to old sins after purging*, *2 Pet.* 1.9 *&c.* they are to be vnderstood not *Simply*, but *Conditionally*. If Gods glory & his peoples good might thereby be preferred. Secondly, of such as professed the truth, & seemed to be purged by reforming many things outwardly, & in the iudgement of *Charity* were accounted, as purged and redeemed, and yet were neuer sound at the core, nor had true sauing grace wrought in their hearts.

Conditionalis propositio nihil ponit in esse.

As for those *exãples* brought by our Aduersaries to infringe this truth, they are either of *Hypocrites*, such as *Saul*, *Iudas*, *Demas*, *Simon Magus*, *Hymenæus* & *Philetus*, who are said to loose the spirit, make shipwrack of Faith & a good cõscięce &c. Or else of godly men, as *Dauid*, *Peter*, *&c.* For the former, they neuer had true grace to fall from, only a shadow of grace & the cõmon gifts of Gods spirit & these may be lost; but the question is not therof. For Examples of the latter sort, know we that the graces wrought in the hart of a child of

of God are either such as serue for their *Being* in Christ, as *Faith, Loue, &c.* or such as serue to their *Well-being* in him, as *Ioy, Peace, &c.* that those of this latter kinde may be lost, Diuines yeeld, and this seemes to be the estate of *Asa*. As for those Graces of the former kinde, that the worke and act thereof, may be stopped for a time, and that it may be lost in some degree, in the *measure*, *sence*, and *Comfort* of it, is Granted. But that the *Habit* of grace, or *Grace* it selfe should be euer lost, is vtterly denied: for though sauing grace in the elect may be lost according to its *degrees* and *act*, neuer according to the *essence* and *habit* thereof. When therefore the godly are said to fall from grace, it is to be vnderstood of the *measure*, *degree*, or *sence*, not of the whole grace giuen. Come we now to a second Vse.

Vse 2. Which is for the Comfort of such as haue any comfortable assurance they be found by Christ; such lost sheepe as haue beene sought vp by him, and brought out of their old waies and wandering paths. For tell me, is it not a comfortable thing, hauing obtained an excellent commodity, to be assured of the continuance thereof, and to be freed from feare of loosing it? Oh what a ioy then to a Christian soule, to consider that God hauing begun to shew mercy to his soule in seeking of him vp, when he was lost; will neuer withdraw his fauour, but bring him home to heauen before hee leaue him.

Ob. Alas this may bee true of many, but how know I that Christ will haue such a care of mee in particular?

Resp. Gods promise is *Vniuersall* not one of them shall bee lacking, *Ier.* 23.4. and it is the fathers *will* that Christ should see to the keeping of euery *sheepe*, *Iohn* 6.39,40. if of euery one then of thee also.

Ob. True, but I may cease to bee a *sheepe* and slinke out of the Fold, and leaue Christ though he leaue not me, and so perish.

Resp. To cease to be a sheepe (if thou art now one) is a thing impossible

impoſſible. And howeuer in thy ſelfe thou art mutable and fooliſh, yet by Chriſt thou ſhalt be preſerued from totall mutation and change. For the couenant is, that hee will not depart from thee nor ſhalt thou from him, *Ieremie* 32. 41.

Onely looke that thou beeſt a ſheepe Returned, that this Comfort may rightly bee applyed: And the rather, becauſe there are thouſands who now go for *Sheep*, & ſo take themſelues, that at the day of iudgement will bee found *Goates*, yea *Doggs*: And ſhall heare no other from the mouth of Chriſt, then *Away thou curſed.* *Caueat.*

Markes of tryall, whether as yet thou beeſt effectually returned, may be theſe and ſuch like: Firſt, leauing off thy former courſes: Is not that enough to poyſon a *ſheepe* that doth pleaſe a *dogg?* that which giues the wicked content, and delights their hearts, will be as *rats-bane* to thee, yea a dagger to thy ſoule: as *ſwearing, drinking, whoring, &c.* *Markes of a Sheepe found.*

Secondly, by thy delight in Chriſts paſture: If thou art indeed returned and brought backe, Gods Word and Ordinances will haue the ſweeteſt reliſh with thee, of all things in this life, *Pſal.* 19. & 119. which is remarkeable, for in that Pſalme in euery verſe (except two) the Prophet mentions it, vnder the name of Law, Iudgements, Teſtimonies, &c. There are in the Pſalme 176. verſes, and in them 174. proofes of *Dauids* delight in Gods Ordinances.

Thirdly, by thy Profitableneſſe, according to thy bigneſſe, and paſture. If thou beeſt full of *mercy* and *good fruit laden with the fruit of righteouſneſſe*, it is a ſure ſigne of thy returning. For theſe be the things meete for Repentance; that is, things that being put in the ſcales with it, weigh iuſt as much as it.

Laſtly, if thou beeſt earneſt with God to perfect his worke begun in thee, and to *heale thy nature* as *Ephraim*, *Ier.* 31. 18. 19. *and Ægypt*, *Eſay* 19. 22. deſiring God earneſtly to mend thy wandering diſpoſition; Then muſt thou comfort

comfort thy ſelfe that God will keepe that thou committeſt vnto him to that day.

Vſe. 3. And to conclude; It may Inſtruct all, to ſeeke after ſo permanent a condition, and ſo to labour for ſauing graces, ſeeing they onely are the things of *Perpetuity*. All things elſe are ſubiect to *Vncertaintie*, onely the *foundation of the Lord remaineth ſure*. Oh then that we were wiſe to chuſe the better part for our ſelues that ſhall neuer be taken from vs. In earthly things euery mans deſire is after that which is moſt durable; And why not here in this, that moſt concernes vs, and whereto ſo often exhorted, ſee *Coloſſ.* 2.7.22. *Epheſ.* 3.17.18.19.

2 Tim. 2.19.

Queſt. But is not this a doctrine of preſumption?

Reſp. Nothing leſſe: neither is there any reaſon why wee ſhould preſume; for as Chriſts *Power* will Preſerue, ſo his *Glory* will Reuenge. If ſuch as are in Couenant with God, returne to ſinne, he will not beare it; and what though his louing kindneſſe be not taken away from vs, yet hee hath many waies to ſcourge vs, as by loſſe of many gifts; and want of ſence of all grace; as alſo of Gods preſence; the ioyes of his promiſes and ſaluation: By terrors of conſcience, the want of many bleſſings; *Church cenſures*; Terrible buffets both of the *Word* and *Spirit*; Soare trauell and terrors vpon returne againe; great need therefore haue wee to worke out our ſaluation with feare and trembling.

Pſal. 51. Cant. 3. Eſay 30.20. Ier. 5.24.29. 1 Cor. 5. Pſal. 51.

Notwithſtanding this that the enemies of Gods truth can ſay, or that thy owne naughty heart will ſay to the contrary, yet ſtudie after grace, which when all failes, that will ſticke by. It is not like our ſummer fruit which will not laſt, but it is laſting fruit, it will endure all the yeare, yea all our life to liue vpon, and to cheere our hearts ſo long as we haue a day to liue. A friend may faile, a friend as *Achitophel* did *Dauid*; the *Councell* his *Client*, as *Abimelech*, the *Sichemites*; the *Wife* her *Husband*, as *Dalilah* did *Sampſon*; the *Daughter* leaue her mother, as *Orphah* did *Naomi*; yea thy ſight may faile thee, as *Iſaacks* did; thy

ſtrength

ſtrength may faile thee, as *Iacobs* did, thy *Wealth* as *Iobs* did, but Chriſt will neuer faile thee, Grace, if true, will neuer forſake thee, but abide by thee to the end. Heb.13.

If we conſtrue this of Chriſts *Reſurrection* and *Aſcention*: then this is further obſerueable, that

Doctrine. *Chriſt at his Aſcention brought man to Heauen.*

*Chriſt at his Aſcention brought man to Heauen. Epheſ.*2.6. In Chriſt Ieſus we were raiſed vp and made to ſit in heauenly places. And ſo much would the Apoſtle aſſure of vs, *Rom.*14.9. when he ſaith, *that to this end Chriſt both died and roſe, and reuiued, that he might be Lord both of the dead and of the liuing*: hee obtained power ouer vs to ſaue vs, and bring vs to heauen by *dying, riſing, and reuiuing.*

For *Explication*, know that Chriſt may be ſaid to bring vs to Heauen at his *Reſurrection* and *Aſcention*, in diuerſe reſpects: As Firſt, that he thereby opened heauen for vs, and for vs made a way into the moſt holy place, which ſin had ſhut vp, as was ſhadowed out by the *Angels* ſtopping the way into *Paradiſe* (which was a Type of Heauen) after the Fall with a flaming ſword: Now as the firſt *Adam* ſhut *Heauen*, the *Second* opened it for vs, *Ezek.*44.1,2,3. *Heb.*10.19.20.

Secondly, by *Sending* vs a *Comforter* and a *Conduct*, euen the *Spirit* of *truth*, who ſhould lead vs in the right way to heauen, and fill vs with vnutterable aſſiſtance, and qualifie vs with diuers gifts, and ſo fit vs for heauen. This was one end of Chriſts *Aſcention*, as appeares, *Iohn* 16.7. *Pſal.* 68.19. *Epheſ.*4.10,11. And this in part is the meaniug of that ſpeech of Chriſt, *Iohn* 14.2. *I goe to prepare a place for you.* Now he prepareth a place by making men fit for the place.

Parat quodam modo manſiones parando manſores. *Aug. tract.* 68. *in Ioan.*

Thirdly, he may be ſaid at his *Aſcention* to bring man to *Heauen*, in that he then *tooke poſſeſſion of heauen for vs*, and in our name and perſon, *Iohn* 20.17. & 14.3. *q.d.* I will not ſo enter into the kingdome of my Father, as that I will enter it for, or retaine the ſame, to my ſelfe alone; but for your cauſe, and in your ſteads I goe: And with-

Calu. in loc.

all I so goe, as that *I will come againe and receiue you vnto mee.*

Fourthly, in that at his *Ascention he lifted vp our nature and flesh with him into heauen*; Thereby as by a certaine pledge (hee being our head, and we his members) wee might haue Assurance also to ascend thither in due time, *Ephes.*2.6. so as that we doe now actually possesse heauen, in that our head, yea our flesh is there. Not longer to insist on this point, an *Obiection* would be answered before we come to Vse.

Ob. How came those to *Heauen*, or by *whom* were they brought thither that died before Christ's manifestation in the flesh, as *Eliah* and others?

Resp. All that euer *Ascended*, *Ascended* by virtue of Christ's *Ascention* and *Merits*, who had couenanted with God to make Satisfaction, and so prepare a way and open heauen from the beginning of the world.

Now let the Vse bee, to stirre vs vp to striue that our soules be truly affected with the glorious *Ascention* of our Sauiour, considering the great benefit redounds to vs thereby, in that *we haue Accesse into the holy place by the new & liuing way, which he hath prepared for vs through the vaile*, Heb. 10.19.20. Heauen is now opened, and a threefold *Ascention* his *Ascention* hath wrought for vs: As First, of our *Mindes* and *Affections*, euen while our bodies are on earth, *Coloss.*3.1.2. without Christ our thoughts are barred out of those Gates. For what comfort can our hearts take, in thinking of that glorious place which we haue lost; that was ours but not now?

A threefold Ascention wrought for vs by Christ's Ascention.

Secondly, of our *Soules* at *death*; When wee die, our *Soules* shall *Ascend Really*, and bee carried by the *Angels* into heauen, *Luke* 16.22. They waite to receiue them, and like faithfull *Porters* conuey them, so soone as euer they haue left the body, into the bosome of faithfull *Abraham.*

Thirdly, both of *Body* and *Soule* at the *last day*, as witnesseth Saint *Paul*, 1 *Thess.*4.14.17. *Then shall we be caught vp*

vp in the Clouds, and for euer be with the Lord. So prayed our Sauiour (who was heard in that hee prayed) *Father I will that they which thou haſt giuen mee be with me euen where I am, that they may behold, that my glory which thou haſt giuen mee, Iohn 17.24.*

See then that thou be made partaker of the benefit of Chriſts *Aſcention*; make it good to thy owne Soule by the former of theſe three, thy *heauenly mindedneſſe*; bee now in Heauen while thou art in Earth, let thy ſoule paſſe the *Vtter* and *Inner Court* into the *Holy* of *Holies.* Let thy *Conuerſation* and *Affections* be aboue: ſo maiſt thou haue *Aſſurance* that thy *Soule* ſhall bee brought thither when it parts from thy body, and afterwards both in body and ſoule, thou ſhalt enioy it for euer.

Oh! how tenderly and louingly hath God dealt with vs? euen as the *Eagle doth with her young* (as *Moſes* told the Iſraelites) who beſides couering vs with the wings of his *Protection*, as the *Eagle* doth her *Birds*, and gently pecking vs, and quickning vs by *Afflictions*, as the Eagle alſo doth her little ones, when ſhe perceiues them dull and drooping to make them looke vp: hath alſo taken away, and receiued Chriſt our heauenly *Manna* into glory, (therein alſo reſembling the *Eagle*, which taketh away her young ones meate, and flyeth vp with it into the aire, therby prouoking them to endeauour to ſoare on high) that wee might learne to aſpire, and ſoare vpwards with our thoughts, minding and affecting things that are aboue, that where he is we might be alſo. If he be our treaſure, let our hearts be there.

Friends and Neighbours] Theſe are the *Parties Inuited*; by whom, the *Inhabitants* of *Heauen*, *Saints* and *Angels* (eſpecially) are to bee vnderſtood; whence wee may learne: *Text.*

The Saints and Angels are Gods Friends. The truth of the point will better appeare, if we conſider the Particular reſpects, in regard whereof they are ſo called, which are theſe eſpecially. *Doctrine.* *The Saints and Angels are Gods Friends.*

First, they Loue God vnfainedly and entirely, aboue all others. *Hee* and *His* hath their whole heart: And like true Friends they are alwaies ready to manifeſt this their vnfained affection in any Seruice. *Bleſſe the Lord yee his Angels that excell in ſtrength, that doe his Commandements, &c. Pſal.*103.20. They haue the ſame *Will* and *Nill* with God. In which reſpect *Abraham* was ſaid to be the Friend of God, *Iam.*2.23.

Idem velle, idem nolle firma eſt amicitia.

Secondly, they hearken to his directions, as one friend who takes aduice in any buſineſſe of another: So in that Pſalme before quoted and the ſame verſe they are ſaid to *hearken to the voice of his will.*

Pſal.103.10.

Thirdly, God imparteth his minde and Secrets to them fully and familiarly, as one Friend doth vnto another, *Iohn* 15.15. none on earth know ſo much of Gods ſecrets as they doe (though they know not all; for of many things the *Angels* are ignorant, *Matth.*24.36. *Acts* 1.24. yet) maruellous things God hath reuealed to them and they to the *Prophets.*

Vſe 1. A doctrine that may terrifie the wicked, who are by Gods owne teſtimony his *Enemies.* If the *Angels* are Gods *Friends* then not theirs, neither will they doe any Friendly office for them, as they doe for the Godly (to whom *they are miniſtering Spirits for their good,* both in *Life,* at *Death,* and *at the day of Iudgement* (as we ſhall ſee hereafter in the next Parable particularly:) They watch not for their ſafety, but runne, being alwaies ready to execute Gods vengeance on them, as they did vpon the army of *Senacherib,* 2 *Kings* 19.35. And firſt-borne of *Egypt, Exod.*12. And vpon blaſphemous *Herod, Acts* 12.23. And ſhall vpon the wicked at the laſt day, binding them vp as faggots to be burnt in hell for euer, *Matth.*13.30. Needs muſt thy condition bee fearefull who art a licentious liuer. Thy miſery calls vpon thee to high to heauen for a Pardon, for thy poore ſoules ſaluation: And there thou haſt neuer a Friend to doe any Friendly office for thee. Thinke but of the like Condition here on earth, ſhould one come with a

Heb.1.14.

Petition

Petition for his *Life* to *Court*, and there finde all his Enemies, the *King* frownes on him, the *Prince* diſdaines him, the *Lords* ſcorne him, the Fauourite *repells him*, the *Porters* expell him; could ſuch a one euer haue hope to ſpeed? So here, *God* is offended, *Chriſt* prouoked, the *Angels* incenſed againſt thee; what hope remaines? needs muſt thy heart burſt didſt thou truly conſider thy eſtate. *But an vnwiſe man will not conſider neither doth the brutiſh vnderſtand.*

Secondly, this might fire the *Affections* of the Godly with a longing to bee in heauen, amongſt our Fathers Friends. What child but grieues to ſee and heare their Parent euill ſpoken of in company they fall into? how tedious is ſuch a preſence, how irkeſome ſuch a place? what longing and ſhifting to get out of ſuch a company who lone them not, into the company of ſuch as are friends indeed? So ſhould it be with vs; while wee are in theſe *Low-Countries*, no company we come into but our *Fathers houſe* is ſlandered; our *God* himſelfe diſhonoured, his *Name* blaſphemed, his *Children* reuiled, his *Sabboths* and *Ordinances* ſcorned, his *Precepts* violated; euery where we come, we meete with enemies and haters of him. Were we but truly affected with Gods cauſe and our Fathers credit, wee would thinke euery houre a day, and euery day a yeare, till we were in heauen amongſt better company, euen the *Saints* and *Angels* who doe intimately reſpect him. Gods Miniſters ſhould not need to ſtudie *Arguments*, as *Spurres* to put vs on, vpon a longing for heanen, but rather as *Bits* or *Bridles* to keepe vs from an ouer-haſtie longing and deſiring after it. *Vſe 2.*

Laſtly, Seeing the Lines of the *Saints* and *Angels* in heauen ſhould be a *Counterpaine* of the lines of *Saints* here vpon the earth, whereto they ſhould be daily framed; let vs imitate them, that we may haue the honour to be counted the *Friends of God*, as *Abraham* had and *Chriſts* Diſciples. And this ſhall be *Vſe. 3.*

Signes of a Friend of God.
Iam. 2. 23.
Iohn 15. 14.

Firſt, when our *Affections* are vnited vnto God, as the *Affections* of a true Friend vnto him he loueth. So were the

the *Affections* of *Ionathan* to *Dauid*, who loued him *as his owne soule*, 1 *Sam.*20.17. Neither did *Dauid* forget his Friendship, or suffer his loue to be dissolued with his mate, but after *Ionathans* death, deriued it to his posterity, and made them the heires of his *Affections*. And thus are the Affections of the godly vnto *Christ*, as witnesseth the *Song of Songs* and because he is absent, his children and members are dearely loued and affected. Psal.16.3.

Secondly, when by our *words* wee manifest it, and that not onely in *Commending* (as *Cant.*5.10.) but likewise in *Defending* of him. A true Friend cannot endure to make his *Eare* the *graue* of his friends good name. As he will be his present *Friends Selfe*, so his absent *Friends Deputie* to speake for him what he would (were he present) speake for himselfe. Thus for God (if we would bee esteemed for friends indeed) let vs speake as in his *Praise*, so in a speciall manner in his *Defence*, *Luke* 23 41. *Iohn* 9.30,31, 33. *Matth.*10.32.

Thirdly, when (besides talke) we are ready for his sake both to *Doe* and *Suffer*. Nothing in the Power of a faithfull Friend that shall be forborne, which might giue content, he will steale (as it were) the performance of some good office vnseene, 1 *Sam.*20.4. *Whatsoeuer thy soule desireth* (said *Ionathan* to his deerest *Dauid*) *I will doe it for thee*. Thus in all things should we giue *Obedience*, and the Conscience of our Faithfulnesse herein will bee so much the sweeter, as it is more *Secret*. Then *Suffer* first from him, *Admonition*, *Reproofe*, *Correction*, *Heb.*12.5. A true Friend will reprooue thee erring, when the false one flatters. True it is, that as he is the sweetest contentment in the world, so in his qualities hee resembleth *Hony* the sweetest of all liquors, nothing more pleasing to the tast, nothing more sharpe and clensing when it meets with a putrified soare. Thou art not without thy faults, be therefore content to finde thy God sharpe in *Reproofes* and *Censures*: yea Loue him so much the more as thou dost thy Friend, by how much the more thou smartest. Next *For him*, Dr. *Halls* Med. 30. *lib.*9.

Aduersitie

Aduerſitie is a true touch of *Friendſhip*, when feigned Friends, like *Cuckoes* ſing in the *Summer* to one, but are gone in *July* at the fartheſt: Or as Mice, they continue in the *Barne* onely while the *Corne* remaines. A true Friend ſticks by one. *Extremity* doth but faſten him: He like a well wrought Vault, lies the ſtronger, by how much more waight he beares. Thus proue thy ſelfe the Friend of God in the day of trouble, cleaue then cloſer to him, be content to vndergoe any thing for him as did the *Martyrs*. And thus making it good we are the Friends of God, we may looke for the priuiledges of *Friends*; As to haue his *Counſells* reuealed to vs; And when we ſue vnto him hee will be much moued by vs, and at the laſt we ſhall be the onely men that hee will beſtow his greateſt *Fauours* vpon, his *Kingdome* and *Crowne* of glory. And ſo much for this firſt point, in that they are called Friends; Now they are alſo called

Text.

Neighbours] A Neighbour properly is one that dwelleth neere vs in the ſame *borrow* or *Street*. And ſo may they in this reſpect bee called Neighbours becauſe,

They are euer neere God and in his preſence. And that is our point we note.

Doctrine.
The Angels are euer in Gods preſence.

Saint *Iohn* tells vs, that they who are there, *ſee him as he is*, 1 *Iohn* 3.2. and that the Faithfull there ſhall *ſee his face*, *Reuel.*22.4. yea as Saint *Paul* ſpeaketh, 1 *Cor.*13.12. *Face to Face*, which words are not literally to be vnderſtood, as if God had a *Face*; but thus, that we ſhall haue as plentifull a knowledge of God as we haue of him whom we ſee face to face.

Wherein the neere Neighbourhood, the Angels now haue with God, conſiſteth.

For further opening of the point, conſider we wherein this neere neighbour-hood which the Angels now haue, and all the Elect one day ſhall haue with God eſpecially conſiſteth.

And ſo it is either in the *Viſion*, *Sight*, and *Knowledge* of him, or in that neere *Fellowſhip* and *Communion* with him.

A double sight in man:
1. That of the Eye.
Aug. Epist. 111. Tom. 2.
With which God is not to be seene otherwise then accidentally.

For the First, know wee, there is a towfold sight in man, that of the *Eye*, and that of the *Minde*: By the first, no man can see God in his *Essence* or *Substance*, which is most *Spirituall* and so *Invisible*, not to bee seene with the *Corporall Eye*, which can see nothing but things *Corporall* and *Visible*; But with the *Spirituall* and *Pure eye* of the *Minde* and *Understanding* is this pure, perfect and Spirituall *substance* to be beheld.

Sure it is that the Saints shall *Accidentally* (though not *Essentially*) behold him in his visible creatures with their bodily eyes, in whose glorified bodies, his *Wisedome*, *Power*, *Glory*, shall clearely shine. And albeit we cannot see the *Deity* because in it owne *Essence* it is spirituall, yet shall wee see God in that liuely *Image* of his *Sonne*, who is *God* and *Man*, in which respect it is that *Iob* saith, *hee shall see God in his Flesh*; that is, *Christ* his *Redeemer*, and in him as his perfect Image and picture wee shall see the *Father* and his *Holy Spirit*. As wee cannot in this life see the substance and Essence of our *Soules* with our bodily Eyes, yet we can with them behold them in the functions, operations, and actions which they exercise in the body; so is it here in this case: But notwithstanding our chiefe *vision* and *knowledge* of *God* shall be spirituall in our *Soule*, *Minde*, and *Understanding*.

Iob 19.17.

2. That of the Minde which is, 1. Imperfect which we haue here.

Now this *Knowledge* of the *Minde* is two-fold; *Imperfect*, and *Perfect*. *Imperfect* is that which the Saints of God haue in this life. Now *we know in part* (saith the Apostle) 1 *Cor.* 13.11, and againe, *we know and vnderstand as children*; that is, weakely and imperfectly, and conceiue of high matters after a babish and childish manner. We see darkely *as through a glasse*; And that either as wee see the wisedome, power, and goodnesse of God shining (though dimly) in the glasse of the Creatures (which is our *Naturall vision*, and seeing of him common vnto vs with the Gentiles) Or that *Symbolicall sight* and *vision* when we haue some small glimpse of his glory, by some Signes, Shadowes, Created Images, and Similitudes; or other

Per Imagines fornisecus apparentes, seu voces sonantes.

other darke Reſemblances: In which kinde, *Moſes* is ſaid to haue ſeene Gods hinder-parts, that is, ſome ſmall ſignes and appearances of his glorious preſence: Yea to haue ſeene him *face to face*, but yet that ſpeech & other ſuch like, as *Gen*,32.30. are onely Comparatiuely ſpoken, and to bee vnderſtood in regard of other *Viſions* and *Reuelations* made to them or others before, *Numb*.12.6.7.8. For ſtill this ſight was darke and through Couerings. Or the *Viſion of Faith*, whereby we ſee God in his *Word*, not onely deſcribed vnto vs in his *Attributes* and *Perſons*, but alſo in that liuely *Image* of his *Sonne*, in which ſence Chriſt ſaith, *He that hath ſeene me hath ſeene the Father*. And yet ſtill this is but darke through a glaſſe; A *walking by Faith, not ſight*, 2 *Cor*.5.7. *i.e.* not ſuch a *Viſion* or *Sight*, as they who haue ended their walking and reſt in the Lord haue and ſhall enioy. Of the next. Iohn 14.9.

Perfect ſight, is that which the *Angels* now haue and all Gods Saints ſhall haue in the life to come. Yet this muſt warily bee vnderſtood, and with this *Reſtriction*; It is and ſhall be *Perfect* in reſpect of the *Creature*. Not that we ſhall there behold God in his full *Quantitie*, which is *Infinite*, and therefore *Incomprehenſible*, but ſo much as the Creature is capable of, that it hath and ſhall haue, and that *Immediately* without Vailes and Shadowes. Hence thoſe *Angels* which ſtand about the *Throne*, are deſcribed vnto vs, couering their faces with their wings, *Iſay* 6.2. *Ezek*. 1.11. witneſſing thereby, that there is in God a more Infinite glory, then they are able to comprehend. And no maruell, for euery creature is *Finite*; A Veſſell of limited and definite bounds: and can any thing Finite comprehend that which is Infinite? A *ſimple Perfect Sight* then, ſo to ſee God as hee is wholy in himſelfe, wee ſhall not there haue; but that *Comprehenſiue perfect Sight*, whereby the Creature ſeeth God, ſo farre as it is capable of his knowledge, ſhall then and is there to be had. There my whole *Minde* ſhall be filled with his light, no darkeneſſe ſhall be left in it; Hee ſhall quicken my whole *Heart*, no more deadneſſe 2. *Perfect, which ſhall bee had hereafter.*

deadneſſe ſhall be in it: And the whole *Affections* ſhall be repleniſhed with his *Peace* and *Ioy*. All that is in vs the Lord ſhall fill; our Cup ſhall run ouer, we ſhall deſire no more: Yet ſhall we not be able to comprehend all that is in the Lord. As *Veſſels* caſt into the Sea, (It is *Auguſtus* Similitude) bee they neuer ſo large are all filled, and may be truly ſaid to be *perfectly Full*, and yet that which they containe is nothing in compariſon of that great abundance which is about them.

Ob. But if we comprehend not God *Infinitely* in the life to come, it may ſeeme we cannot be thus bleſſed. For no *Finite* thing can make a man bleſſed.

Reſp. *Omne receptum eſt in recipiente non per modum recepti ſed per modum recipientis.* We apprehend an *Infinite* thing, as being *Infinite*, but not by an *Infinite Apprehenſion*, for wee apprehend him who is *Infinite* but *finitely*: And it is a true *Axiome*, that Euery thing is receiued by the receiuer, not according to the thing receiued, but according to the meaſure of the receiuer. As appeares before by that *Ancient* Fathers Similitude.

Now from this that hath beene ſaid, it appeares that the *Knowledge* we haue of God in this Life, and that in the Life to come, ſhal not be diuers in themſelues, nor differing in their ſubſtance and eſſence, but only in degree and excellencie: For as we ſee the ſame *Sun* with the ſame eyes, and after the ſame manner, through a thicke miſt or cloud, which we doe in a cleare day, though much more obſcurely and imperfectly: ſo ſhall we with the ſame vnderſtandings ſee the ſame God, after the ſame ſpirituall manner in heauen, as we doe on the earth, but yet in reſpect of the meaſure and degree with much more excellencie, cleareneſſe, and perfection. And thus much for the *Viſion* and *Sight* which in heauen is to bee had of God. Now next for the *Communion* that is there to be had with him. A word of it.

As there is in heauen a ſight of Gods excellencie and perfection, ſo likewiſe a *Communicating* with him in all his happineſſe, which is the ſupreame end of *Creation* and

and *Redemption*, and the very perfection of our *Glorification*.

Which *Communion*, though begun betwixt God and his Elect in this life, in and through the Lord Iesus, who being *God* and *Man* by his *humane nature assumed*, vnites so many as are members of his body vnto God, and by his *Diuine nature assuming* vniteth God to vs, and by vertue of this *Vnion* makes vs partaker of God, and so causeth, as that we haue communion with him in all his goodnesse and diuine excellencies, and that truly though in respect of degree weakely and imperfectly. Yet in heauen it shall bee euery way more excellent and perfect. Then hauing fullnesse of spirit, we shall be so perfectly vnited to our Head, and through him to God, in such a neerenesse, as wee cannot now conceiue of, *Iohn* 17.20,21. And whereas in this Life, God communicateth to vs himselfe, and all that is his by *Inferiour meanes* and *Secundary causes* (as his spirituall graces by the Word and Sacraments; his temporall benefits tending to our preseruation and liuely-hood, by his Creatures, as the Sun, Ayre, Earth, Raine, &c.) then these *Inferiour meanes* shall Cease, and God without them shall be all in all vnto vs; supplying all our wants, and perfecting our happinesse by himselfe alone, immediatly without helps or inferior Instruments, *Reuel.* 21.4 22.23. And in these things stands that neerenesse of neighbour-hood in heauen which is to be had with God.

Our Communion with God in heauen, whence it is, and where in it consisteth.

All which should still pricke vs on to a greater longing after this place. *Themistocles* (we read) doubted not but he should let his farme the better, by giuing out it had a good neighbour by it; And shall not heauen in this respect be the more desired and sought after? Oh! the *Vision* of God; Oh! that *Communion* that shall be there had with him: Oh! those admirable, inestimable priuiledges, that shall accompany both. It is he that *made all*: It is he that *hath all*: It is he that *Is all*: There, and no where else is that true *Manna* that hath the tast of euery good thing. Whatsoeuer is excellent that thou desirest, whatsoeuer beautifull

Bern de miser. humana. Serm. Whatsoeuer is excellent shall be enioyed in God.

beautifull that thou likeſt, whatſoeuer delightfull thou requireſt in him, thou ſhalt finde it, in him thou ſhalt enioy it. Wouldſt thou *Reioyce?* He ſhall be thy *Ioy*. Wouldſt thou be *Crowned?* He ſhall be thy *Crowne*. Deſireſt thou *Power?* He is *Omnipotent*. If *Fortitude?* He is *Strength*. If *Prudence?* He is *Wiſedome*. If *Charity?* He is *Loue*. If *Riches?* He is a *Treaſure* that ſhall neuer faile. If *Honour?* He is *Maieſty* and *Glory*. Whatſoeuer *Good* thou canſt deſire, this chiefe *Good* ſhall repleniſh thee with it, *All in All* he will be to his owne. Oh! thinke if ſuch felicity follow vpon Gods dwelling neere vs in theſe ſmoakie cottages of our mortality, where wee haue but a glimpſe of him (and ſcarce that comparatiuely) ſo as that nothing can make vs miſerable; All miſeries are thereby ſo ſweetened as that our *Earth* is to vs as *Plate*, our *Steyned Cloath* as *Arras*, &c. What happineſſe ſhall there bee in our dwelling with him in the ſame houſe, vnder the ſame roofe, in thoſe eternall Tabernacles of Reſt, and Glory, at whoſe right hand there ſhall be fulneſſe of ioy and that for euermore? Theſe Meditations digeſted, could not but make vs to abhorre that abſence that ſhould hinder the fruition of ſuch vnſpeakeable happineſſe, which is enough to fire the moſt frozen Soule with an vnquenchable loue and longing, and cauſe them daily to lift vp their *Eyes* to *heauen*, their *eares* to *God*, and their *hearts* to *Paradiſe*. Oh that there were ſo great *Faith* on *Earth*, as there is *glory* and happineſſe in *heauen*, then ſhould we ſoone preuaile with men to mind theſe things.

Text. *Reioyce with me for I haue found my ſheepe which was loſt*] In which words, we ſee The *Thing* whereto they are *Inuited*; namely to partake with him in this his *Ioy*, conceiued vpon the finding and Returning of the Stray. Particularly we may conſider: 1. The thing deſired, *Reioyce with mee*: 2. The *Reaſon rendered*, for *I haue found my ſheepe which was loſt*.

From the words Litterally conſidered, wee may inferre: that

There

There is a lawfulneſſe of mutuall reioycing betwixt Friends and Neighbours vpon good occaſions.

Doctrine. *A lawfullneſſe of mutuall reioycing betwixt Friends.*

A truth warranted both by *precept* and *example* out of holy Scripture. Saint *Paul* wills vs to *Reioyce with them that do Reioyce*, as wel as to *weepe with them that weepe*, *Rom.* 12.15. A mutuall Affection there ought to be betwixt Chriſtians in both eſtates, *Aduerſity*, and *Proſperity*; To mourne with them in the one, and to Reioyce with them in the other. Which precept reacheth as well vnto *Temporall caſes* as vnto *Spirituall*, prouided they be lawfull: For if a Foole ſhall ſport himſelfe in doing miſchiefe, as *Solomon* ſpeaketh, *Pro.*10.23. Or one deſtitute of vnderſtanding reioyce in his folly, *Pro.*15.21. If a Drunkard ſhall reioyce in his cups, an Adulterer in his whore, &c. they are to reioyce alone; In ſuch caſes this precept doth not reach vs, (as *Origen* notes well.) And as we haue *Precept* for it, ſo the *Practiſe* of diuers of Gods Saints to confirme vs in the truth of it. *Abraham* makes a feaſt, and inuites his friends at *Iſaac's* weaning, *Gen.*21.8. *Laban* (though a Churle) inuites all the men of the Place to a Feaſt at *Iacobs wedding*, *Gen.*29.22. The Iewes by command reioyce and make merry after their returne from captiuity, *Neh.*8.10. And another Feaſt they kept vpon their deliuerance from *Hamans* conſpiracie, *Eſter* 9.22. We reade of *Loue-Feaſts* the godly had, *Iude* 12. And of *Goſſips-Feaſts*, *Luke* 1.58. Beſides ſundry other occaſions of meeting and reioycing, ſo that the truth of the point cannot be queſtioned.

Reaſ. *We are members one of another.*

The Reaſon is that rendered, 1 *Cor.*12.26. wee are members one of another, as the members then reioyce one at the others welfare, ſo ought it to bee with vs.

Vſe 1.

Such then as thinke *Religion* condemnes it, are much deceiued. It is an illuſion of Sathan to perſwade any, that if once they become religious, they muſt ſhake hands for euer with all mirth and merry meetings: but it is nothing ſo. Indeed there is a mirth that *Religion* is an enemie vnto, but it is that which *Solomon* condemnes and ſtiles *a madde mirth*;

mirth; being either in things euill, or elſe after ſuch a manner that is not good, being both out of *Time* and *Place*. But as for *Honeſt* and *Sober mirth*, Religion allowes; And Chriſt himſelfe approued of by his preſence, *Iohn* 2.2. Indeed wee reade not of Chriſt's laughing in the Scripture, yet wee need not thinke hee neuer did, or that hee was ſo rigid and auſtere as to endure no mirth nor meeting, for had hee, (without queſtion) hee would not haue beene inuited to ſo many Feaſts as wee reade hee was; or at leaſt not haue frequented and reſorted to ſo many as we reade he did; ſuffering and permitting his Diſciples and others to reioyce, drinke wine, bee merry, before his face.

Ob. But Scripture calls for *Mortification* of *Affections*, *Gal.* 5.3.4.

Reſp. True; but it is the Carnality of them, that is ſtrucke at, not the *Affections* themſelues.

Vſe 2. Let vs therefore in the next place be rightly informed of our Liberty in the vſe of the outward comforts of this life, and ſo *vſe it, not as an occaſion to the fleſh.* Many a poore Chriſtian giues great aduantage vnto Sathan in the day of their anguiſh, through an erroneous conceit, or rather deceit of their hearts, that they ſhould much offend if they ſhould giue liberty to themſelues to enioy the creatures of God for their delight; If they ſhould come in company with their neighbours, or bee merrie, and ſo through their ignorance of the liberty God allowes in the vſe of theſe things indifferent, they bring great aduantage to the Diuell, and dammage to their owne ſoules For preuenting which, Conſider theſe particulars.

Six particulars conſiderable, that we may be rightly informed of our liberty in the vſe of outward comforts.

Firſt, All *Ioy* and *Reioycing* in the *Creatures* is not good, nor lawfull. There is a helliſh Ioy, and a diueliſh laughter; of which *Solomon* ſpeakes, *Eccleſ.*2.2. *I ſaid of laughter it is mad, and of mirth what doth it?* and of which Saint *Iames* ſpeakes, *Chap.*4 9. *Let your laughter be turned into mourning, and your Ioy into heauineſſe.* And of which our Sauiour ſpeakes, *Luke* 6.25. *Woe bee to you that laugh, for*

you

you ſhall mourne and weepe. And *Solomon* calls ſuch *fooles* whoſe hearts are enueigled with it, *Eccleſ.*7.6. For albeit the Things wherein we reioyce in themſelues (it may be) are not euill, yet we reioyce, in them euilly, not obſeruing Circumſtances; neither haue ſuch any right to reioyce therein that doe reioyce; their perſons not being reconciled to God in Chriſt, and ſuch are no where bidden to *reioyce* in Scripture, but euer called vpon to *mourne* and *weepe.*

Secondly, though all Ioy that men take in the Creatures be not *Good*; yet there is a *Good* and *Lawfull Ioy.* A liberty that God hath giuen to the godly to vſe his good creatures, not only for *Neceſſity*, but liberally and for *delight* alſo. Three times of the yeare God allowed, yea commanded his people to meete together, and at euery ſuch meeting to keepe a feaſt ſeuen daies by way of *Thankefulneſſe* to God for his bleſſing them in all their encreaſe, and in all their workes of their hands; At which time *they ſhall ſurely reioyce* (ſaith the Text) *Deut.*16.15. And that not onely in the vſe of common or ordinary bleſſings; but a liberty was giuen to pleaſe the appetite with the beſt and daintieſt, *Thou ſhalt beſtow thy money* (ſaid the Lord) *for whatſoeuer thy ſoule luſteth after; for oxen, or for ſheepe, or for wine, or for ſtrong drinke, or for whatſoeuer thy ſoule deſireth, and thou ſhalt eate before the Lord, and thou ſhalt reioyce, thou and thy houſhold, Deut.*14.26. 1 Tim.4.3.

Thirdly, Although God giue ſuch liberty, yet theſe bleſſings are not to be vſed without *Sobriety.* We ſhould Reioyce with *Trembling*, and eate with *Feare*, *Iude* 12. leaſt we fall into that we are ſo ſubiect vnto, *Exceſſe.* It is eaſie for a man to ſurfet and take too much of thoſe things which are ſweete: *Haſt thou found hony* (ſaith *Solomon*) *eate ſo much as is ſufficient for thee, leaſt thou be filled therewith and vomit it, Pro.*25.16. Though worldlings giue the reines to their minds, and powre out themſelues to pleaſure, fearing onely they ſhall not Ioy enough; yet ſhould the *Affections* of *Chriſtians* ſtand like ſo many good Pſal.2.

ſer-

seruants in a diligent attendance, ready to bee commanded by *Religion* and *Reason*. This care of *Sobriety* was taught by that ordinary practise in feasts of old (as appeares by that Expostulation of the *Gouernour* with the *Bridegroome*, *Iohn* 2.9,10.) when towards the end they gaue them weaker wine and more delayed with water, lest their braines might be ouercome, and their mirth might be turned into madnesse.

Fourthly, Though God giues this liberty vnto the Godly to vse the creatures, and outward comforts as aforesaid; yet there is a time of *Restraint*, enioyned by God himselfe in the vse of these things. As in the day of *Humiliation* of the soule when he calls to fasting, to mourning, and to weeping, *Leuit.* 23. then may we not enioy the liberall vse of the Creatures. *Daniel* eate no pleasant bread, neither came flesh nor wine into his mouth, neither did hee annoint himselfe at all, till three whole weekes were fulfilled, the time of his humiliation, *Dan.* 10.3. Nor may wee then allow to our selues the comfort of *Society*, *Ioel* 2.16. *Zach.* 7.3. Nor vse *Recreation*, nor the *meanes* of *mirth*, but hang vp our harps vpon the willowes, *Psal.* 137.2.4.6.

Fiftly, Albeit at such times wee should restraine our selues of this our Liberty, yet vpon no pretence of *Humiliation* for sinne, or for too long a time may we *Altogether* depriue our selues of these outward comforts. See this in *Danids* example, who although he had as great a cause to be humbled as any poore sinner could haue, yet after the childe was dead, arose from the earth, and washed and annointed himselfe, and changed his Apparrell, and came into the house of the Lord, and worshipped, and came vnto his owne house and did eate bread, and comforted *Bathsheba* his wife, and went in vnto her and lay with her, and went about the workes of his calling chearefully, 2 *Sam.* 12. 20.24.19.

Lastly, That albeit we take *Occasion*, from outward comforts, to be merry and reioyce together, yet our chiefest

Ioy

Ioy ſhould be *in the Lord.* Theſe things may giue *Occaſions* but not *Bounds* to our reioycing; wee may not ſuffer theſe *low boughes* to draw away the ſap from the *higheſt branch, Ier.9.23.24.* Friends, Wine, Health, Reputation, &c. in themſelues are nothing, but in God they are worth our Ioy indeed. Obſeruing theſe Rules; we may be merry at *meate* and *worke, Deut.12.18.* yea we ſhall highly offend if we doe not ſtirre vp our hearts to Chearefulneſſe. And that, Firſt, againſt *God.* Secondly, againſt our *Selues.* Thirdly, againſt *Others.* Againſt *God,* for wee diſpraiſe our Maſter, and bring vp an euill report of his ſeruice, by being heauie and vncomfortable, what one thing cauſeth naturall men to diſlike Religion more then this? whereas God maketh this the onely priuiledge of his ſeruants, and that, that ſhould greatly commend his ſeruice vnto men, that where others ſhall bee aſhamed and cry and howle, his ſeruants ſhould reioyce and ſing, *Eſay 65.13.14.* If therefore *Artaxerxes* the King could not abide to ſee his ſeruants ſad, *Neh.2.1.2.* much leſſe can God who delighteth moſt in that ſeruice, that is done him with Chearefulneſſe and a glad ſpirit. And how highly God is offended when it is wanting, ſee *Deut.28.47.*

In not being chearefull wee offend.
1. Againſt God.

Againſt our *Selues* we offend by our Sadneſſe; Firſt, in Sinning againſt our *Bodies,* making them vnſeruiceable to our ſoules in any good: *Anna* abſtained from the ſacrifice becauſe ſhe could not be chearefull. Hereto tends that Prouerb of *Solomon, A merry heart doth good like a medicine, but a broken ſpirit dryeth the bones, Pro.17.22. Dauid* ſubſcribes to this truth, *Pſal.31.10. my life is waſted with heauineſſe.*

2. Againſt our Selues and the Body.
1 Sam.1.7.

Secondly, againſt our *Soules,* and that Firſt, in hindering grace in the vſe of the Word and Prayer. It is true that is ſpoken by *Elihu, Iob 33.16.* that Sorrow and Affliction openeth the eare, but it is to be vnderſtood of *Moderate Affliction*; for if it bee *Extreame* it ſo ſtraighteneth the heart and oppreſſeth it, as that it makes a man vnable to profit by the beſt teacher that ſhall come vnto him. As

And Soule.

Exod.6.9. we see in Israels case to whom *Moses* and *Aaron* were sent with as glad tidings as could be brought vnto a people in their estate, yet they hearkened not, nor made they any reckoning of what they spake (when yet before they had receiued another message brought by them (not altogether so full of Comfort) and praised God for it, *Exod.*4.30, Exod.4.31. 31.) and the reason is giuen why they hearkened not, *Exod.6.9. for anguish of spirit and cruell bondage.* So likewise for *Prayer*; Extremity of Sorrow and Heauinesse makes a man that hath the best gift in prayer, vnable to make any comfortable vse of it as wee see in *Danids* case, *Psal.*77.2.3.4. *In the day of my trouble I sought the Lord, my soare ranne in the night and ceased not: my Soule refused to bee comforted. I remembred God and was troubled, I complained and my spirit was ouerwhelmed. Thou holdest mine eyes waking, I am sore troubled that I cannot speake.* It is true he prayed; For no Affliction nor sorrow can vtterly quench the spirit of Prayer in Gods child, *Rom.*8.26. nay if it be moderate (as I said concerning Hearing) it helps it and makes a man best able to pray, as *Isay* 26.16. but in this his Extreame Affliction, though hee prayed, yet, he saith, he was *so troubled as that he could not speake*; to wit, as he should and ought; Nothing to the purpose if he did: And also that that he did doe, he could take no comfort in. Thus true is it that *Solomon* speaketh, *Pro.*15.13. *by the Sorrow of the heart the Spirit is broken.*

Next, As it Hinders grace, so it giueth great aduantage vnto Sathan, and maketh a man lesse able to resist him in his temptations: And this is that that is said, *Nehemiah* 8.10. *The ioy of the Lord is the strength.* As *Sampsons* strength lay in his haire, so a Christians strength in his spirituall Reioycing. Thus wee see wee offend against our selues by our want of cheerefulnesse.

And so lastly, against our *Brethren* we offend, in causing them to thinke hardly of a Christian course, as that that robs them of all the comforts of this life, and casts them that follow it, into malancholy doubts and feares. How many

many a Christian hath much to answer for before God euen in this respect? These things Considered, no wonder if we be so often called vpon to a mutuall Reioycing.

Secondly, wee hence obserue A true Fruit of Friendship, *viz.*

To Communicate our Selues and impart our Ioyes vnto our Friends.

Doctrine. To communicate our Ioyes vnto our Friends, a true fruit of Friendship.

The Shepheard cannot reioyce alone, he must call vpon his *Friends* and *Neighbours* to partake thereof. Hereunto (as some vnderstands it) tends that speech of *Solomon*, *Pro.* 27.19. As in *water, face to face, so the heart of man to man.* True it is, euery mans heart is alike by nature, and answers other as face doth face in the water; in which sence some take it. It is likewise true, that the countenance will sometimes bewray the heart of man to man, as the water doth the semblance, and proportion of one mans face to another, that looketh in the water with him. And so some other expound it. Yea it is certaine that the minde and conscience of euery man, will tell him (though not perfectly) what a one he is, whether good or bad, as the water like a glasse (though somewhat dimme, yet very true) representeth the countenance therein imprinted, vnto the countenance that beholds the same. Which is the meaning some giue of it. And as true it is that in a Friend wee may see our selues and Image; the disposition of our owne soules and hearts euen as face sees face in water; For True Friends are our second selues and the liuely representations one of another. See this in *Ionathan* and *Dauid* (a paire of true Friends indeed) how did they communicate themselues, their ioyes, their sorrowes each to other? *Ionathans soule was knit to Dauid*, and *Dauids* soule was knit to him; As if one soule did enliue them both: yea their bodies shall bee suited as well as their hearts; All euen to the sword, the Bow and girdle, will *Ionathan* communicate vnto his Friend, that all beholders that see, may say there goes *Ionathans* other selfe. The like wee finde betweene

Est tanquam alter idem. Tul. 1 Sam. 19. & 20. Chap.

Mary and *Elizabeth*, *Luke* 1.39. no ſooner had the holy virgin vnderſtood by the Angell of her Cozens conception, but ſhe haſtens her iourney into the hill-country, to viſit that gratious Matron; and being met how did thoſe two wonders of the world impart their ioyes, each to other, and congratulate their mutuall happineſſe? Thus *Iob* imparted to his Friends his griefes; And *Sarah* her happineſſe and comforts, that they might laugh with her as the others mourn'd with him.

Reaſ. 1. *Loue is of a ſpreading nature* Rom. 5. 5. Pſal. 133. 1.

And no wonder if it bee thus betwixt Friends, ſeeing true Affection is of a ſpreading nature; and therefore compared to *Fire*, to *Water*, to *Oyle* in Scripture, which are actiue and ſpreading.

Reaſ. 2. *Things of like nature deſire vnion.*

Beſides things of like nature deſire vnion: as diuers flames become one; and diuers riuers if they meete, make one ſtreme: ſo true friends being of like tẽperature & diſpoſitiõ.

Vſe 1.

By the fruit then iudge of the tree. Needs muſt a true Friend be worth the hauing, and enioying. Hee is neerer and dearer (in *Solomons* iudgement) then a brother. Alas! What is it to abound in all outward happineſſe, and haue none to impart or communicate it vnto? A companion in our ioyes adds much vnto it. And ſo is it in our miſeries, to haue a true Friend condole with vs, greatly mittigates it. Hence is it that a friend (by *Auſtin*) is called *the ſalue of a mans life*, as the onely one that can eaſe the ſwellings and fullneſſe of the heart which paſſions doe induce. For diſeaſes of ſtoppings and ſuffocations in the body, you may haue diuers helps: *Sarza* to open the *Liuer*; *Steele* to open the *Spleene*; *Flower of Sulphur* for the *Lungs*; *Caſtoreum* for the *Braine*; but no receipt opens the *Heart* but a true *Friend*. To him wee impart *Griefes*, *Ioyes*, *Hopes*, *Feares*, *Suſpitions*, *Councell*; and whatſoeuer lyeth vpon the heart to oppreſſe it in a kind of Ciuill ſhrift or Confeſſion. Haſt thou then no Friend, Oh get one to be the Solace of thy life, without whom the world is but a wilderneſſe; And faces are but a gallery of pictures, and Talke but a Tinkling Cymball without Loue. And yet bee wary in thy

Medicamentum vitæ lib. de Amic

Bacons Eſſayes.

thy choice. For as one ſaid once of Prieſts, ſo I of Friends, there are *many Friends*, and yet but *few Friends*, many in ſhew, few in truth and deed: For

Facilis vox & communis. Tuus ſum totus; ſed paucioris eſt effectus. Amb.

Sundry kinds of falſe friends.

Firſt, there is a *Time-ſerving Friend*, who worſhip the Sun-riſing, but not ſetting; ſuch, like the Swallow, will cheriſh themſelues in the Summer of a mans proſperity, in the heate thereof; but in the Cold Winter of his Aduerſitie will treacherouſly forſake him: Such Friends *Iob* met withall.

Secondly, there bee many *Falſe-hearted Friends*, who counterfet Loue, to this end, that they may get knowledge of thy ſecrets, and ſo hurt at pleaſure; effecting that by cloſe and ſecret Craft, which they could not bring to paſſe by force and violence, ſuch a *deceitfull hoaſt Dauid* found at the *ſigne of Friend*.

Thirdly, there is a *Masked counterfet* who (as one ſaith well) is all lime, his words are lime, ſo are his geſtures, ſo his countenance: And ſuch a Friend found *Abner* and *Amaſa Ioab* to be; and Chriſt *Iudas*, who when they ſaluted with the tongue *All-haile*, ſaid in their hearts *Take heed*, giuing poyſon with pleaſing mixture. Many ſuch friends the world is full of, and therefore it is wiſedome

Caueats and Rules for chuſing and vſing of friends.

Firſt, not to be ouer-haſtie in entertaining Friendſhip with any, ſeeing there be many lurking holes, and ſecret corners in mens minds, but firſt trie him as thou doſt a veſſell with water before thou put in wine.

And ſecondly, hauing found him true, and ſure, keepe him, and affect not change. A true friend is not borne euery day. While thou haſt him, prize him, and let him well perceiue it, by communicating thy ioyes, and ſorrowes, as is fitting: ſo ſhalt thou enlarge, and redouble the one, and mitigate and leſſen the other. For as in *Bodies, Vnion* ſtrengtheneth and cheriſheth any naturall action, and on the other ſide weakeneth and dulleth any violent impreſſion, ſo in *minds*. No man imparts his *Ioyes* vnto his Friend but Ioyes the more: None impartes his *Sorrowes* to his Friend but grieues the leſſe.

And in a word, seeing few friends are to bee found in earth, high to heauen, there thou canst not misse as before was shewed. Get God to be thy Friend, and shew it by giuing vent vnto thy soule in all distresses, powring out thy complaints and grieuances into his bosome. Thus from the words *Literally* considered. Now *mystically*, and so they teach vs, that

Doctrine. *Christ imparts his ioyes vnto his Friends.*

Christ (A true Friend indeed) *imparts his Ioyes vnto his Friends.* See *Cant.*5.1. *Eate ô my friends, drinke and make you merry ob welbeloued. q.d.* you that are my friends whether blessed *Angels* or faithfull *Christians*, partake with me in this Ioy, arising from the faithfullnesse of my *Church*: yea cheare vp and fill your selues ô *my beloued* with the same spirituall dainties, wherewith I am refreshed. Eate of my hony and hony-combe, drinke of my milke and vine, and be filled therewith. Thus plentifull and kinde-hearted is the Lord, that he cannot keepe his Ioy within himselfe, but his Friends must partake thereof, see *Iohn* 17. 13.11.22,24.

Vse.

A doctrine full of comfort, to all such as are his Friends. Needs must our life be a life of Ioy, when Christ himselfe makes vs partakers of that Ioy he hath. And such is his Nature as that he is willing to communicate Ioy as well as other graces, 2 *Pet.*1.3, If all things that pertaine to life and godlinesse, then that. He annoints vs with the oyle of gladnesse aboue our fellowes. For with that oyle the head is annointed shall the members bee also; And with such oyle was hee annointed, *Psal.*45.7. *Heb.*1.8,9. therefore with such his members, seeing (like that pretious ointment powred vpon *Aarons* head) (the Type of this) all stayed not on the head, but some *went downe to the skirts of his garment*: So sheweth Saint *Iohn*, 1 *Epist.* 2.27. *the annointing which you haue receiued of him abideth in you, &c.* Sure then how euer men of this world please themselues with that fond conceit, that the life of a Christian is an Vncomfortable life, yet the contrary is euident: For if any one be not *Ioyfull enough*, it is because he is not *Chri-*

Psal.133.2.

stian

ſtian enough, wherefore let the godly put to ſilence the ignorance of fooliſh men, and let the ſauour of this oyle bee ſented, whereſoeuer we come; And in caſe of want goe to Chriſt, deſire him that while thou art in this life, hee would be pleaſed to communicate ſome of his Ioyes vnto thee. He hath promiſed to communicate all things pertaining to *Grace and Glory*: by virtue of the Promiſe goe to him boldly, hold on in thy requeſt, feare not; thy ſuit is honeſt; doubt not of ſpeeding. For as *Tiberius* in a letter ſaith vnto his Friend *Seianus, hac pro amicitia noſtra non occultani*: So Chriſt in his Word hath ſaid to thee, *I haue called you friends*, and for Friendſhip ſake, *all things I haue heard and receiued of my Father, I haue made knowne vnto you, Iohn* 15.15. Now he diſcouers much, but ô what ſecrets ſhall he one day breake open to vs? little doe we know, or heare of what he will (in regard of Friendſhip) one day diſcouer. The Euerlaſting Councels of God: the depths of his Prouidence: The Deeds of all both Good and Bad; The Glory of the Elect: The Eternall miſery of the damned; he will reueale. Then ſhall we *Enter into his Ioy*, now that Ioy hee communicates *enters into vs*, but hereafter we ſhall enter into it, and bee poſſeſſed of it for euer. Matth. 25.

Before I paſſe the point, A Queſtion would be Anſwered: By theſe Friends the Angels are eſpecially vnderſtood (as we heard before) now it may bee demanded, whether Chriſt doth communicate himſelfe to them, and what are the benefits they haue by him.

Queſt. *Whether Chriſt doth communicate himſelfe to the Angels, and what benefit they haue by him*

For Anſwer to this Queſtion, two things: Firſt, The Angels in heauen haue diuers diſtinct benefits by Chriſt. He doth gratiouſly communicate himſelfe and fauours to them as his Friends.

Reſp. 1. *Hee doth communicate himſelfe to them.*

Secondly, that albeit he doth communicate himſelfe to them, yet he is much neerer, and farre more communicatiue to the Saints then to them, though they bee creatures otherwiſe more excellent. 2 *Yet he is more communicatiue to the Saints.*

For the firſt; It is true, they haue a bleſſed life (for the ſub-

ſubſtance) not comming to them by Chriſt, conſidered as a *Mediator*; euen that bleſſed life in which they were firſt created: yet they haue gaine by Chriſt, and through him their happineſſe is augmented, and their Ioy in many regards very much increaſed. For firſt, it is a fauour that they are vouchſafed a place in the *myſticall body vnder Chriſt*, and that Chriſt ſhould be their *head*, *Coloſſ.* 2.10. Secondly, they receiue from Chriſt (as ſome conceiue) *Confirming grace*, and ſo Aſſurance that they ſhall neuer fall, which is a maine benefit. Thirdly, *Peace is made betwixt them and man in Chriſt*. And the *roomes* of thoſe fallen are *ſupplied* by the *Elect in Chriſt*. Fourthly, their *Illumination* and *Ioy* in many regards is through him much *augmented*. They who ſo deſire to looke into the things of the Church, and with ſuch wonderfull delight and admiration, hauing their faces alwaies vpon it, (As the *Cherubims* vpon the Arke) as if they could neuer ſatisfie themſelues in beholding and prying into the ſecrets of the Goſpell: Oh what Ioy thinke wee haue they in beholding the preſence of *God-Man* now aſcended and glorified? what doe they there heare thinke we, by enioying his preſence, who ſitteth at Gods right hand for euermore? And they who are ſo refreſhed with ſingular ioy for the conuerſion of the Elect, how many waies by Chriſt is their Ioy enlarged?

1 Pet. 1. 12.

For the Second, *viz.* that he is not (notwithſtanding) more *Communicatiue*, and much neerer to vs, then to the Angels: And that, Firſt, in that hee hath taken the ſelfe ſame *Nature* with vs, which he did not of the *Angels*, *Heb.* 2.16. Secondly, in that he doth *vnite vs* to himſelfe more neerely then the Angels; they being vnited to him by that *Knowledge* and *Loue* which they haue of their owne from the firſt Creation; but wee are vnited vnto him by ſuch graces, as himſelfe by his ſpirit begetteth in vs, as *Faith and Loue* in this life, and in that other by *Viſion*. Our bands take their beginning from the head, As nerues and ſinnewes, wherewith the members of the naturall bodie

are

are vnited. Thirdly, by his *Sufferings* hee hath procured for vs all blessings both *Spirituall* and *Temporall*, making a purchase of them with his *blood*: In like kinde hee in his death respected not the Angels. Fourthly, hee doth Communicate with vs that whole *Life of grace and glory*, which wee haue and shall receiue: As the members of the body haue no sense and motion which floweth not into them from the head, no more haue wee, But the Angels haue a blessed life (as was before touched) not comming from him as a Mediator. And so much for Solution of that Question. Now proceed we to the next.

For I haue found my sheepe which was lost] In that this is rendered as a Reason (Considering the words according to the Letter) this may bee thence obserued: that

Text.

The welfare of our Neighbours in things outward and Temporall should afford matter to vs of ioy and reioycing: So we reade, *Exod.*18.9. *Iethro* reioyced *for all the goodnesse which the Lord had done to Israel, whom hee had deliuered out of the hands of the Egyptians.* Our Sauiour *Matth.*6.11. wills vs to pray for, and as truly to desire the outward welfare of others as our own. Now it is a sure Rule, that whatsoeuer we are to pray for, hauing obtained it, we are to be thankfull for it, and reioyce in it.

Doctrine. *We should reioyce at our neighbours welfare.*

For the Law of Charity doth binde a man to *Loue his neighbour as himselfe*, and this he doth not, if in case he reioyceth not, as well for his neighbours good as for his owne.

*Reas.*1. *The law of charity requires it.*

Besides what one member hath bestowed on it, serueth for the vse of the rest; And therefore in reioycing at anothers good, we reioyce at our owne welfare.

*Reas.*2. *We reioyce at our own welfare.*

And therefore as it serues to *Reproue* such who are so farre from reioycing at their neighbours good, as that hauing that *Euill Eye Solomon* speakes of, they Enuie their prosperity, and seeke by sinfull and indirect courses (as pilfering, cheating, oppressing, and such like) to breake their

Vse 1.

their backs, and bring them to beggarie, of whom wee ſhall ſpeake more fully in that Parable of the Prodigall.

Vſe 2. So likewiſe it ſhould teach vs to take notice of Gods fauours towards others, euen in outwards reſpects, and to enquire after their health and welfare, as *Ioſeph* did after his Fathers: *Is the good man yet aliue how doth he? &c.* not for this end that wee ſhould repine, and grudge, at Gods fauours beſtowed on them, as the *Philiſtims* did at *Iſaac* becauſe he had poſſeſſions of flockes, and poſſeſſions of heards, and great ſtore of ſeruants, and waxed great, and went forward in the world, and grew, waxing very great, *Gen.*26.13.14. but that wee may laugh with them as *Sarah* ſpake, bleſſe God for them, bearing (like good neighbours and friends) a part in that their Ioy. Neither ſhould others Conceale Gods bleſſings, as the manner of moſt is, who are euer complaining of want and weakneſſe; go barely, fare hard, and would make the world beleeue they haue nothing when they haue abundance, to this end, that they may be free from payment of thoſe dues which they owe to *Church* and *Common-wealth, &c.* a ſinfull courſe met with by *Solomon*, *Pro.*13.7. and highly diſpleaſing vnto God; As robbing him of that glory hee ſhould haue, by their owne Comfortable vſe of what is giuen. As alſo from the lips, and hearts of others, who ſhould reioyce with them, and giue thankes to God for that their welfare. And thus much in briefe from the words conſidered as aforeſaid.

Next (as we are to conſider them in a ſpirituall ſence,) we are to learne:

Doctrine. The Conuerſion of others wee ſhould reioyce in.

To be affected vnto Ioy and gladneſſe for the Saluation and finding vp of others. And thus haue Gods ſeruants beene: They haue greatly reioyced in the grace they haue ſeene in others: 3 *Iohn* 4. *I haue no greater ioy* (ſaith Saint *Iohn*) *then to heare that my children walke in the truth*, and ſo *in his* 2 *Epiſt. and* 4. *I reioyced greatly that I found of thy children walking in truth*, ſo *Rom.*1.8. & 16.19. *Act.*15.3.

Yea

Yea they haue beene ſo farre affected, as that they haue held themſelues bound to giue God hearty thankes for the conuerſion of others: As if they had themſelues receiued ſome great benefit thereby. Thus the Church for Saint *Paul*, *Gal.*1.24. and Saint *Paul* for the Church of the *Epheſians*, *Epheſ.*1.16. and for the *Philippians*, *Philip.*1.3. and for the *Theſſalonians*, 1 *Epiſt.*3.9. and for *Philemon*, *verſe* 4.

And no wonder, for great glory thence acreweth to our Lord and Sauiour which ſhould affect vs aboue all things.

Reaſ. 1. *God hath glory by it.*

Secondly, great benefit ariſeth hence to our ſelues; as helpe of their *Heads* and *Hearts*: the army is increaſed, and more hands are put to the Cable.

*Reaſ.*2. *Our ſelues haue Good by it.*

Thirdly, hereby we teſtifie that we loue our brethren, and no way ſo much as this way, in reioycing at their ſpirituall welfare.

*Reaſ.*3. *We manifeſt our loue to our brethren.*

This ſerueth to *Reproue* ſuch as are *Enuious* and *Malitious*, who either little regard, and reioyce not at all, or which is worſe doe *Repine* and Fret at the finding and conuerting of others. When the *Scribe* had anſwered diſcreetly, Chriſt encouraged him; And when the young man manifeſted a conſcience in keeping the Law, Chriſt looked vpon him and loued him. But when we ſee any beginning to feare God, we encourage them not, but deride them and perſecute them, giuing them gall and vinegar to drinke, becomming their aduerſaries for this very thing, becauſe they follow the thing that good is, *Pſal.*38.20.

Vſe 1.

Mark.10.21.

Next, to ſtirre vp euery good Chriſtian to this duty, let vs loue others for their graces, and more reioyce in them for their Conuerſion to the Lord, then for any other thing what euer. Many Parents you ſhall haue, reioyce in their children for other reſpects, as for Wit, Wiſedome, Knowledge, Learning, Beauty, &c. And ſo one Friend and Neighbour in another for ſuch like common gifts of nature: When theſe things ſeuerd from grace are but (as *Solomon* ſpeakes of Beauty in a wicked woman) *like a ring of gold*

Vſe 2.

in

in the ſnout of a ſwine. Of ſuch Reioycing I may ſay as *Paul* in another caſe, *your Reioycing is not good,* it will end in mourning; you reioyce not ſo faſt now, but you may weepe and waile as faſt hereafter. True it is, thoſe common gifts are in themſelues the good gifts of God, and ſuch gifts as we ſhould be glad of, and thankfull for, both in our ſelues and others; but yet, Firſt, as Fruit of Grace and accompanied with it. Secondly, and principally for grace, eſteeming one dramme of it worth many pounds of naturall parts, and abilities, holding our ſelues more bound to God in all true thankefulneſſe for the leaſt meaſure of ſauing Grace beſtowed on our ſelues, or ours, then for all the ornaments of Nature whatſoeuer.

Text. *My Sheepe*] From which words (were it not a Parable, and ſo euery word not too far to bee preſſed) we might further gather, that

Doctrine. *Chriſt hath an intereſt in the Elect before their Calling.*

Chriſt hath an intereſt in the Elect, and beares a loue towards them as his owne euen before their conuerſion and calling. The Shepheard had a propriety in the Sheepe, hee counts it His, euen while it was a Stray. For proofe, ſee *Rom.*5.8. *God* (ſaith the Apoſtle) *commendeth his loue towards vs in that while we were yet Sinners Chriſt died for vs,* ſo 1 *Iohn* 4.9. *In this was manifeſted the loue of God towards vs, becauſe that God ſent his onely begotten Sonne into the world, that we might liue through him.* Out of which places it is euident that there is a Loue of God to his, euen now in the ſtate of miſery.

Reaſ. 1. *As they are his by Creation.* For Firſt, they are his *Creatures,* hee ſees in them his owne creation whereby hee loues them with a generall loue.

*Reaſ.*2. *As they are his by Election.* Secondly, as they are his by *Election,* they are beloued. *God hath elected and choſen vs in him before the foundation of the world, Epheſ.*1.4.

*Reaſ.*3. *As they are his by Redemption.* Thirdly, as they are his by *Redemption,* hee hauing ſhed his blood for them, and brought them to *be a peculiar people to himſelfe.*

*Reaſ.*4. *As they are his by Donation.* Fourthly, as they are his by *Donation,* all the Elect being

being giuen vnto him from the Father, *Iohn* 17.6.9.11.12. 20.24.

But how then are they ſaid to bee *Enemies*, *Rom.* 5.10. *Ob.*

As the Apoſtle ſpeaketh concerning the Iewes, *As concerning the Goſpell, they are enemies, but as touching Election, they are beloued for the Fathers ſake, Rom.* 11.28 Though we be loued as creatures, and more loued as elected and bought creatures, yet in reſpect of inherent and remaining corruption, we are ſtill enemies, being neuer actually beloued till we be Regenerated and haue the Image of God againe imprinted in vs. *Reſp.*

If it be thus that they are Loued before Called, then their Perſons are accepted; and if their Perſons, then their Workes, and Actions; for whom I loue I accept of and delight in. *Ob.* 2.

Firſt, we are to know, that Loue in God though it is but one moſt ſimply, as God himſelfe is moſt ſimply one, yet for the change that it maketh in the Creature, and to helpe our weake vnderſtandings; it may be ſaid as is of his Wiſedome to be *manifold*, and diuerſly may be conſidered: Firſt, it is to be taken for his *Good-will* to one *intending*, or *purpoſing their good*. As *Rom.*9.11. compared with *verſe* 13. Secondly, for the *Declaration* of this his good will by the *Effects*, as 1 *Iohn* 3.1. Thirdly, for the *Delight* he takes in that he loues, *Pſal.*45.7. In the firſt ſence God may be ſaid to Loue the *Elect*. They haue a *Former loue*, but not a *Later*. As a kinde-hearted father (ſuch a one as *Dauid* was) doth beare an inward affection, and good will towards an vngratious ſonne (as he to *Abſalon*, 2 *Sam.*13.39 & 14.1.) though he will not expreſſe it, nor ſuffer it to appeare, till by the ſuite or mediation of ſome third perſon whom (perhaps) himſelf ſuborneth he be reconciled to him: ſo in this caſe betwixt God and his Elect. *Reſp.*

Gods loue though but one, yet may diuerſly be conſidered.

Secondly, that albeit Gods loue in it ſelfe admits neither *more* nor *Leſſe*; yet as it is extended and reached out to the

Gods loue hath different degrees as it is extended out to the creature.

the Creature, there are different degrees thereof. He loueth not all things equally alike. God hath preferred mankinde aboue all other Creatures in his Loue, as is manifest in Scripture, as *Psal.*8. *&c.* And amongst men; the same loue appeareth most bright towards the *Elect*, whom he hath chosen out of the whole rest of mankind, so that in comparison of these, he saith he hateth the rest, *Rom.*9.1.3. And euen amongst the *Elect* themselues, though hee loued all equally vnto eternall life, before the constitution of the world in Christ; and had, and hath the same will towards all the Elect, willing to giue them all eternall life; yet as we consider this loue of God another way, *viz.* as it is extended and reached out in *Act*, there it differs: For amongst the Elect some are still wicked and not yet reconciled, as *Paul* before his conuersion, and diuers others: now hee cannot loue them with that degree and kinde of loue while they are in the state of *Nature*, as he doth after their conuersion when they come to be in the state of *Grace*. They are beloued of him before conuersion as the *Elect of God* onely knowne to him to be so, and with that degree of loue that is proper to the Elect vncalled; But when they are effectually *Iustified* and *Sanctified*, then are they loued with a further degree of loue, euen to an Actuall acceptation of their *Persons* and *Performances*. The *Goldsmith* which determineth to refine three masses of gold alike, is said truly to loue all three alike, but that which he hath now first fully purifyed doth like him better, then either that which he hath but now begun to purge, or that other which hee hath not taken in hand to purifie. The same is to be thought concerning the Elect. And so much for the doubt.

Vse 1. The Vse this might be put vnto, is; First, to endeare the loue of God vnto vs, it being both *Antient* and *Free*. In humane loues the circumstance of *Antiquitie* doth make it more respected. *Loue* as *Wine*, doth receiue the greater praise by the Age of it: *Old Wine* is the *best*, and *Antient Loue* is the *most approued*. How much doe we esteeme of such

ſuch a friend, as hath borne vs good will this fortie or fifty yeares? Oh how ſhould we prize this loue of God which hath beene from eternity towards vs, who hath counted vs as his owne before we were, or before the foundation of the world was laid, *Epheſ.*1.4.

Then alſo it is *moſt Free*, for what could God ſee in vs before our conuerſion but ſinne and miſery? there was nothing in vs to draw his Affection towards vs, but his owne good will and pleaſure. Now that loue which we haue deſerued we leſſe eſteeme, but *vndeſerued Loue* is a *great binder*.

Secondly, it might further giue vs to Conſider for our Comfort, how Conſtant Gods loue is towards his: Hee euer hath and euer will loue his owne with a loue vnchangeable. Thinke of it (for I may but touch the point, leaſt I ſeeme to ſtretch the parable too farre, and when it offers to goe a mile to compell it to goe twaine) did Chriſt loue thee as his owne, while thou wert a Sheepe loſt; a ſtray, and thy minde ſet on euill: And will hee not now much more loue and ſaue thee being called and reclaimed? Did hee loue thee before thou kneweſt of it, and laid claime then vnto thee, and will he now withdraw his mercy and compaſſion, hauing manifeſted his loue vnto thee in ſpeciall manner, in thy Effectuall Vocation, ſtamping his Image and ſetting his Brand vpon thee? it cannot bee. Thou maiſt indeed feele changes, but looke as the skie is variable, the Sun it ſelfe being no whit changed; So may the effects of Gods loue varie in vs, yet himſelfe in his Affection is towards vs Immutable. *Vſe* 2.

Which was loſt] So that hence it may eaſily bee gathered: *Text.*

That Before Calling the godly themſelues were Strayes. They were loſt Sheepe; out of the way as well as others. 1 *Cor.*6.9. *Epheſ.*2 2. *Tit.*3.3. *Coloſ.*3.7. And may further be made euident in the example of *Manaſſes*, *Mary Magdalene*, *Paul*, the *Thiefe on the Croſſe*, the *Iayler* with many more. *Doctrine.* *All Gods Elect were Strayes before calling.*

They

Reaſ. They haue the ſame corruption of nature, and ſtraying diſpoſition that others haue; *All haue ſinned, and are depriued of the glory of God*, ſo that *there is not one that doth good no not one*, they alſo are leauened as a part of the infected lump of mankind.

Rom. 3. 23. 12.

2. They alſo haue the ſame occaſions, and temptations to ſinne, from the Diuell, and the world, that others haue: And therefore the truth of the point need not be queſtioned, but rather applyed thus.

Vſe 1. First, for *Information*, and that both as concerning our *Election* and *Iuſtification*. As for our *Election* that muſt be *Free*, ſeeing there was no more goodneſſe in the *Elect* then *Reprobate* (as was in the laſt point noted) And for *Iuſtification* the conſideration of this very doctrine is vſed by the Apoſtle, *Rom.* 3. to proue that it cannot be by *Workes*: So then the riches of Gods Free grace is the onely firſt cauſe of our Happineſſe and ſaluation, As hereafter ſhall bee more fully ſhewed.

Vſe 2. Secondly, for our *Inſtruction*, and ſo it may teach vs diuers duties towards *God*; towards *Others*, and our *ſelues*. It firſt calls vpon vs to liue to Gods praiſe, and ſpend our whole time in magnifying his great compaſſions in our Conuerſion. Let it be more then enough that thou haſt ſpent ſo much time heretofore in Sinne, now reſolue to ſpend that little time remaining in a carefull obedience to his will, 1 *Pet* 4. 1,2,3. As concerning *Others* it may be a good ground, of *Meekeneſſe* and *Moderation* towards thoſe who are yet vncalled, walking on in the waies of ſinne. Looke on them not to *Inſult*, but *Pittie*; remembring what thy ſelfe haſt beene, and in their weakneſſe ſee thy owne. Doe they *Sweare*, *Curſe*, *Blaſpheme*, *breake Gods Sabboths*, Runne into all manner of exceſſe with greedineſſe? ſay now with *Pharaohs* Butler; *This day I call my ſinnes to my remembrance*: Such a one was I, &c. yea condemne his ſinne as if it were thy owne (which was the practiſe of holy Maſter *Bradford*) and ſo thou wilt proceed againſt him with the ſpirit of meekeneſſe.

Alſo

Alſo ſee that we take great heed, how we determine of the finall eſtate of any; Say not of thy brother hee is a Reprobate or Caſt-away: that God that called thee may in his good time call him. As *Iulius Palmer* told that Knight that ſaid vnto him he perceiued that one of them two muſt be damned, ſeeing they were of two ſundry faiths; there beeing but one faith that led to life and ſaluation: I hope Sir no (ſaid *Palmer*) I truſt both of vs ſhall be ſaued: For as it pleaſed God to call me at the *third houre* of the day, euen in my flowers at the age of foure and twenty yeares, will call you at the *eleuenth houre* in this your old age and giue you euerlaſting life for your Portion. Remember thou wert as hopeleſſe once as hee, yet thou art called and reclaimed why then ſhouldſt thou be out of hope of him?

And for our *Selues*, this point ſhould teach vs to walke more humbly, and watchfully all our daies; Oh how vile, how wicked haue we beene? euery remembrance of Sin ſhould ſet the wound a freſh in bleeding. A falſe heart it is that can ſpeake of old ſinnes with new Delights. Let this expell out from vs all high-mindedneſſe, and poſſeſſe our hearts with Feare, *Rom.* 11.20. alwaies miſtruſting our owne vile natures, which are apt to wander, putting our whole truſt and confidence in Chriſt alone for Supportation.

I ſay vnto you, that likewiſe ioy ſhall be in heauen ouer one Sinner that repenteth, more then ouer ninetie and nine iuſt perſons which need no repentance. *Text. Verſe 7.*

Wee are now come to the *Apodoſis* or Applying part of the Parable containing in it the matter Reſembled.

And herein wee haue conſiderable: A *Propoſition* [*Likewiſe ioy ſhall bee in heauen ouer one ſinner that repenteth, &c.*] And the *Confirmation* thereof [*I ſay vnto you.*]

In the former Conſider *what is propounded*, and *How Illuſtrated*; the *Thing Propounded* is [*Ioy ſhall bee in heauen*

uen ouer one sinner that Repenteth] This is *Illustrated* by the *Quantitie* [*More Ioy*] and by Qualitie [*Likewise.*]

In the Latter wee haue to take notice of two things: First, the *Authority of the speaker*: Secondly, *the Truth of the Thing spoken.* And with this latter (handling the words as they lie in order) we must first begin.

I say vnto you] I the faithfull and true witnesse, whose words are pure words, as siluer tryed in a furnace of earth purified seuen times. I who am the onely true Doctor of the Church, and haue power and authority in my owne name to deliuer what doctrine I see fit, and what I deliuer, you are bound to receiue and giue credence vnto, [I say] so that, First we hence learne thus much:

Doctrine. *Christ's bare word is sufficient*

Christ is to be beleeued and his doctrine to be receiued vpon his owne bare word.

When the Prophets came with any message to *Israel*, they deliuered their doctrine alwaies vnder this warrant, *Thus saith the Lord*, and *The word of the Lord*, *Isay* 55.1. *Ier.*2.1.2.4. *Ezek.*2.4. And what the Apostles deliuered to the Church, *they receiued from the Lord*, 1 *Cor.*11.23. and confirmed it by Scripture, as *Acts* 28.23. But his manner of teaching is different from them all: other confirmation of his doctrine hee giues none (vsually) then this [*I say vnto you*] No other authority he brings to Confute that false glosse the Pharisees (those learned doctors) had set vpon the Law, then his owne testimonie, *You haue heard it said of old, &c.* But [*I say vnto you, &c.*] And this his [*I say*] was often repeated in that his Sermon vpon the Mount, *Matth.* 5.17. 22.28. 32. 4.39.44. and Chap. 6.2.5.13.16. The same Authority of his owne hee opposeth against that vnsound opinion of the Scribes concerning *Elias* comming, *Matth.*17.12. And of *Diuorce*, *Chap.* 19.9. Thus also he Confirmes his doctrine deliuered concerning *Iohn Baptist*, *Matth.*11.11. the *Stability of the Church*, *Matth.*16.18. the *Power* of *Faith*, *Chap.* 17.20. & 21.21. And of the *Keyes*, *Chap.*17.18.19. the doctrine

of

of *Conuerſion* and *Regeneration*, *Matth.*18.3. *Iohn* 3.3.5. of the Deſtruction of *Ieruſalem*, *Matth.*23.36. & 24.2. And of the Laſt iudgement, *Chap.*24.34. & 25. 12.40.45. I might abound in the particulars, Aboue a hundred ſeuerall times we may reade in the *Euangeliſt* that our Sauiour deliuered doctrines vpon his owne word and warrant.

Reaſ. 1. *Hee was the chiefe Doctor of the Church.*

The Reaſons of this point are theſe: Firſt, he was the chiefe Doctor and teacher of his Church according to that we reade, *Matth.*23.8.

*Reaſ.*2. *He is the Faithfull witneſſe.*

Secondly, He is the Faithfull and true witneſſe, *Reuel.*3. 14. All the conditions required in a true witneſſe do concurre in him: As 1. *Knowledge*, he knoweth the whole councell and will of God as concerning our Election, 1 *Cor.*2.10. 2. *Truth*, his words are all pure *as the ſiluer purified in the fire ſeuen times*, *Pſal.*12. there was no ſinne, no errour in him, *no guile found in his mouth*, 1 *Pet.*1.22. 3. *Faithfullneſſe*, ſo witneſſeth the Apoſtle, 1 *Cor.*1.9. & 1 *Theſſ.*5,24. So that we need not doubt of his teſtimony for *it is ſure*, *Pſal.*19.7. and all that hee ſpake *Righteous*, *Pro.*8.8.

Reaſ. 3. *He is the Author of the Word.*

Thirdly, hee was the Author of the whole Word of God, which is therefore called *the Word of Chriſt*, *Coloſſ.*3. 16. he being God himſelfe; ſo that euery word he ſpake, was the Word of God, and therefore credit to be giuen to it without any further proofe.

Ob.

But yet Chriſt did often confirme his doctrine by Scriptures, as *Iohn* 6.45. *Luke* 19.46. & 24.46.

Reſp.

It is true, that ſometimes hee did; and that, Firſt, to ſhew vnto them the *Authority of the Scriptures*, *Iohn* 7.33. 34. Secondly, to teach vs our duties who are Miniſters, *hee gaue vs an enſample*, *Iohn* 13.15. Thirdly, and eſpecially (as I conceiue) he did it in reſpect of their weakeneſſe whom he did inſtruct, for as yet they were not ſo fully perſwaded of him that hee was the Sonne of God, and the *teſtimonie* of *Scripture* was of more authoritie with them, then his word, As appeares, *Iohn* 5.32,33,

34. Notwithstanding that hee did this yet, 1. He was not bound to doe it, 2. He did not vsually doe it, but very rarely.

Ob. But *Iohn* 5.31. If I beare witnesse of my selfe (saith Christ) my witnesse is not true.

Resp. *Christ's testimonie two waies to be considered.* Consider we Christ's Testimonie; First, as hee was a *Meere Man*, and thus considering himselfe, he yeelds to the *Iewes*, that his testimonie were vnfit, and vnsufficient in his owne cause, because by the Law out of the mouth of two or three witnesses euery word must stand. Secondly, consider him as a *Diuine person* Comming from heauen, and hauing his Father giuing witnesse with him: thus his *Testimony is true*, *Iohn* 8.14. and no way subiect to delusion. The Vse is foure-fold.

Vse 1. First, for *Reproofe* of those who will not take Christs bare word without other warrant: As first the *Papists* who will not beleeue the Scripture, vnlesse it haue the testimonie of the *Church*. Some of former times sticked not to say, that the Scripture is not Authenticall without it, and that the Authority of it depends vpon the Authority of the Church necessarily. One of them hath said, that the Scripture is of no more validitie without the Authority of the Church, then *Æsops fables*. Those of latter times say that the Scriptures in themselues are indeed perfect, and authenticall; but yet to vs it appeares not so, neither are we bound to take them for Scripture, without the authority of the Church. But if the Church may be beleeued in such things wherein the Scripture giues no testimonie at all, and no question (as they say) to bee made of it, mee thinkes (in honestie) they should giue way for the Scripture to be beleeued without the Churches testimony; For why should the Mother be rather credited then the Father. Secondly, if the Scripture giues Authority to the Church, then the Church giues not Authority to the Scripture, but the first is true by our Aduersaries owne Confession, who being asked how they know the Church erreth not, alledge *Scripture*, as *Matth.*28.20. Thus by their iugling they

Eckius enchi. lo de author. eccles.

Hermannus.

Bellar. Stapleton

they caſt themſelues into a Circle. Scripture they beleeue to be diuinely inſpired, becauſe the Church beleeueth it to be ſo: The teſtimonie of the Church they beleeue, becauſe it is infallibly guided by the ſpirit: And that it is ſo guided by the ſpirit they know, becauſe it is ſo contained in the Scriptures, &c. Thirdly, *Iohn* 5.34. ſaith our Sauiour, *I receiue no witneſſe of men*, and *verſe* 36. *the Scriptures doe teſtifie of me*, and *verſe* 39. *the teſtimony of Scriptures is greater then the record of Iohn*; ſo againe, 1 *Iohn* 5.6. *the Spirit beareth witneſſe*, and *verſe* 9. *if we receiue the witneſſe of man the witneſſe of God is greater*. Hence we conclude, that it is not the Iudgement of the Church that doth aſſure vs of the Authority of Scripture.

Others amongſt our ſelues are to be Reproued, both the Curious, and Captious. Some diſdaine that miniſtery, which brings no other teſtimony or authority then Scripture as vnlearned and of no Worth, when yet it is euident that the Prophets and Apoſtles, yea Chriſt himſelfe, in their Miniſtery tooke no other courſe.

But ſhall wee condemne that Miniſterie that doth it?

Queſt.

I ſay not ſo; For Humane teſtimonies may be alledged in ſome Caſes, and with ſome Cautions.

Reſp.

Caſes wherein it is lawfull to alledge humane authority.

1. As when we deale with points in Controuerſie; we know it is no rare thing to haue imputation of *Noueltie* caſt vpon vs, *what new doctrine is this*, in ſuch a caſe to cite the Fathers or latter writers may not be amiſſe. Mar. 1.27.

2. With ſome men that we haue to deale withall, the names of *Auguſtine*, *Ambroſe*, *&c.* may more ſway then the names of *Peter*, *Paul*, *&c.* the Authority of the Church was *Auguſtines* Introduction to the Faith, though afterwards (as the Samaritans) he beleeues, not becauſe they ſaid it, but vpon firmer grounds. In a word, when the truth may thereby be aduantaged let them be vſed. Iohn 4.42.

Cautions in vſing them.

Yet, Firſt, *Sparingly* after Saint *Pauls* example, who though he vſed them, yet but thrice that ere we read of, *Acts* 17.28. 1 *Cor.* 15.35. *Tit.* 1.12. Secondly, without

ſhew of *Oſtentation*; Then alſo hee conceales their names.

Patres allegonon tanquam, &c. Polan. Præf. in Hoſ.
1 Sam. 13.30. Gen. 14.23.

3. Not for *Probation* in point of Faith or ſupernaturall verity; neither did Saint *Paul* thus bring them in, for this were but to goe to the Philiſtims to ſharpen our weapons. *Abraham* would not take a ſhooe latchet of the King of *Sodome*, leaſt it ſhould be ſaid that he made *Abraham* rich, we may not vſe the teſtimony of man to make God rich in fortifying his Scripture, which is of it ſelfe ſufficient to euery purpoſe that concernes the Miniſtery.

2 Tim. 3. 15.16.17.

As theſe muſt haue *Humane teſtimony*; ſo others *Reaſon* before they can giue credit; what ſenſe and Reaſon cannot diſcerne any proofe of, they will diſpute againſt, cauill at, and call in queſtion the truth of. Theſe are thoſe *Diſputers of the world* Saint *Paul* ſpeaketh of, 1 *Cor.* 1. 20.

Queſt.

But is it then vnlawfull to diſpute, queſtion, or aske a reaſon of that we are to hold and beleeue concerning our Religion?

Reſp.
Lawfull to aske Reaſons for that wee hold.
Yet with ſome cautions.

No ſurely; For a Chriſtian may deſire to know a Reaſon of that he holds and doth beleeue, elſe how ſhall hee be able to giue an anſwer to euery man that asketh him a Reaſon of the Hope that is in him as is required, 1 *Pet.* 3. 15. but yet prouided, Firſt, that we ſeeke it in the Scriptures in all meeke and humble manner, reſoluing to yield to that Reaſon which God hath reuealed in his Word, *Eſay* 8. 19.20. Secondly, if in caſe we cannot vnderſtand or conceiue the Reaſon of any truth manifeſtly taught in the holy Scriptures, that we giue not liberty to our ſelues to cauill and diſpute againſt it, *Rom* 9.19. There are many miſteries in our religion, which by humane Reaſon and light of nature we are not able to conceiue of, here wee muſt ſtand admiring with *Paul*, *Rom.* 11.33. O the depth not queſtioning with *Mary*, *How can this be*, *Luke* 1. 34. Wee may not make our fooliſh reaſon the Iudge or Examiner of ſuch things; but bring that into captiuity, 2 *Cor.* 10.5. the want whereof is that Saint *Paul* reproues.

Secondly,

Secondly, It may teach vs ſo farre to giue glory vnto Chriſt as to receiue, 1. His Teſtimonie, 2. His bare Teſtimonie, beleeuing him vpon his owne word and warrant. *Vſe 2.*

As for his Teſtimonie, let vs *ſet to our ſeale that God is true*, beleeuing what he ſaith concerning vs, be we *Good* or *Badd*. Art thou a worldling, a drunkard, a blaſphemer, a back-ſlider, or any other ſuch like liuer? Then his Teſtimony concerning thee is this, that thou art no better then a dogge, or ſwine, 2 *Pet.* 2. 21. an Enemie of God, a childe of wrath, and of the Diuell: ſuch a one as muſt haue thy childs part with the Diuell and his Angels in the lake which burnes with fire and brimſtone for euer, beleeue it. On the other ſide, art thou a Conuert and true Penitent? art thou poore in ſpirit, meeke, mercifull? &c. then ſee the teſtimonie thar Chriſt giues of thee, *Matth.* 5. 3.--13. It is a ſure teſtimony; Oh learne at laſt to honour him in beleeuing, Yea his Bare teſtimony; though no authority from fleſh and blood accompanies it, let it be receiued, ſay not in hearing of the word, this Sermon is vnlearned becauſe no other Author, then bare Scripture was alledged. Remember thou commeſt thither as a fellon for a pardon if thou canſt get thy princes *teſte me ipſo*, though none of the Court nor Councell ſubſcribe their names, yet happie art thou. In this caſe we ſhould be like *Pythagoras* his ſchollars, the *ipſe dixit* of our Maſter, with vs ſhould bee authority ſufficient. When once we heare; *Thus ſaith the Lord*, let vs reſt our ſelues ſatisfied: For there is no ſuch Certaintie in any other Teſtimonie for the conſcience to relie vpon. The teſtimonies of men worke only *Opinion* as being but Arguments *Contingent* and *Probable*. The teſtimones of God worke *Certainty*. Out of the Scriptures things follow *Neceſſarily*, but of humane or prophane things they follow *Probably*.

Coloſſ. 3.
Iohn 8.
Matth. 25.
Reuel. 21. 8.
Rom. 3. 4.
Thom Aquin.

As this Doctrine ſerues to *Exhort* vs, ſo laſtly to *Admoniſh* vs; 1. That in matter of doubt we haue recourſe to him and to no other for Solution. 2. That we honour no

man vpon the earth so much as to receiue any thing in matter of Religion vpon his bare Opinion. For the first, In all points controuerted with *David, Heare what God will say.* It is questioned, whether we are Iustified by *Faith* or *Workes*: Concerning *worshipping* of *Images*, *Prayers* to *Saints departed, &c.* It was said so of old say *Papists.* But *I say vnto you, Nay* (saith Christ) And so for matters that concerne our *Practise.* If Sanctifying of the Sabboth, Hallowing of Gods name, if Obedience to Magistrates; Forgiuing of our enemies, be questioned, hearken still to Gods Answer. Had *Iosua* enquired at the Oracle of God, hee had discouered the *Gibeonites* but neglecting that, hee was deceiued with their old *shooes* and *mustie bread.*

Psal.85.8.

Iosh.9.14.

Next, seeing it is Christ's peculiar honour in matter of doctrine to be beleeued vpon his owne authority; let vs not giue it to any other: Let vs not receiue euery thing, no nor any thing in point of saluation, vpon the bare credit of the best teacher whatsoeuer; but bring it to the tryall, and by Gods Word examine it, and so accordingly as we finde, receiue it, or reiect it. The *Bereans* are highly commended for this, albeit *Paul* and *Silas* were their teachers, *Act.17.11.* And so much for this first point from the *Authority* of the speaker. The next followes from the *Certainty* of the thing spoken. For looke of what authority he was, is this doctrine he spake; True, Certaine and Infallible: so then,

Doctrine. *The Doctrine of Gods mercy towards penitents is a sure doctrine.*

The Doctrine of Gods mercy towards Penitents is a doctrine most certaine and infallible: nothing more sure then it. Hence (as *Ioseph* spake to *Pharaoh* of his doubled vision) the Parables in this Chapter are tripled, because the thing is established by God. All aime at one and the same doctrine, to shew the *heyres of promise the stability of Gods counsell* in hauing mercy on the Penitent.

Heb.6.17.

Reas.1. *From Gods Name.*

This truth may bee further strengthened; First, from Gods *Name.* He hath proclaimed himselfe to be *Gracious* and *Mercifull, Exod.34.* which name of his hee will neuer denie.

Secondly,

Secondly, From his *Nature* and property (which as our Church hath taught vs from Scripture to confesse) *is euer to shew mercy and to forgiue, Psal.*103. And being Naturall, it must needs be done, 1. With great facility, 2. Constancie, 3. Without wearinesse, *Mich.* 7. 18, 19,20. *Reas.*2. *From Gods Nature.*

Thirdly, From his *Oath*, who hath not onely promised to shew mercy but sworne to it, *Ezek.* 18.21. *Heb.* 6.13.17. *Reas.*3. *From Gods Truth.*

Fourthly, From his *Iustice*, it agreeing well with it that God should shew mercy, that being satisfied by the blood of Christ for the sinnes of all true Penitents, *Psal.*51.14. 1 *Iohn* 1.9. *Reas.*4. *From Gods Iustice.*

But as *Isay* spake in another case, *Isay* 28.9. so may I here, *whom shall wee teach this knowledge*, and to whom shall we apply *this doctrine? them that are weaned from the milke and drawne from the breasts.* What man almost wil not be ready to abuse this truth to the blessing of himselfe in his vngodly waies? because God will certainely bee Mercifull, therefore they will still continue Sinfull. And yet it must be taught, though neuer so many of the wicked make it the *stumbling blocke of their iniquity*, and take hurt thereby. Childrens bread may not be kept from them though doggs sometimes snatch it out of their hands when it is broken to them. It is to true Penitents (those weaned ones) I am to speake, to them this doctrine is entended, who are therefore called *Vessells of Mercy*, because Gods mercy doth to them peculiarly belong. *Let them that feare the Lord, now say his mercy endureth for euer, Psal.*118.4. None else haue cause to glory in it or trust to it. But as for these let them *Trust perfectly on this grace that is brought vnto them euen the sure mercies of Dauid, Esay* 55.3. *Vse.* 1 Pet.1.13.

True it is, that in the day of senselessnesse, to presume is easie, but when the Conscience comes to bee awakened, and a mans sinnes to be discouered, when a man is put to it; then how hard a matter shall one finde it, to ouercome his owne

own diſtruſtfulneſſe, and to work himſelf to a confident dependance vpon Gods mercy? were this as eaſie as the other, God would neuer haue ſworne to it, and confirmed it by oath for more aſſurance, *Heb.6.17.* To beleeue Gods mercy, is to beleeue Gods Attribute; which is an *Act* of *Faith*, and that preſuppoſeth an *Habit* which is no eaſie thing to get. And when we come to beleeue, *It is* yet to beleeue it. *As it is*; *Infinite*, is not ſo ſoone done. We conceiue it to be as a *Qualitie* in man, which will paſſe by ſome offences, but not all. For as we doe with the other Attributes of God, ſo we doe with this. The *Power* of God who doubts of? it is the *Infiniteneſſe* and the *Vnlimitedneſſe* of it that they queſtion; which was *Moſes* caſe, *Numb.*11. and *Marye's* and *Martha's* caſe, he is now dead and ſtinketh (ſay they to Chriſt) as if they ſhould haue ſaid, had you come ſooner then there had beene hope but now none. We can thinke him *Powerfull* as a man; *Iuſt* as a man; True as a man; Mercifull as a man; but to thinke him to be thus as *God* there we come ſhort; with this diſtemper of the heart God meets, *Eſay* 55.7.8. where God vſeth this as an Argument to moue men to turne vnto him, that he will haue *mercy on them and abundantly pardon.* Againſt this, ſome might obiect the Greatneſſe of their ſinnes: Were their ſinnes ſmall there were more hope, but they are many and vile, and who can paſſe by ſuch wrongs? Well ſaith *God, my thoughts are not your thoughts, neither are your waies my waies, but as the heauens are higher then the earth, ſo are my waies higher then your waies, and my thoughts then your thoughts. q.d.* You meaſure me by your owne wand, and draw a ſcantling of me by your ſelues, and becauſe you are Irreconcileable, you thinke me ſo too; but looke vp to heauen, conſider what a diſtance there is betwixt it, and earth; why ſuch a diſtance is there betwixt my thoughts and yours; my waies and yours, when you cannot forgiue, yet I am able to forgiue in ſo great a diſproportion. Hearken not then to the temptations of Sathan, who deſireth nothing more then to bring Gods truth into

Caluin in loc.

que-

queſtion; For if the word ſpoken by Gods Prophets bee ſtable, how much more ſure and ſtable is this which is ſpoken by the Sonne of God himſelfe? Thou lookeſt vpon thy ſinnes in all the dimenſions of them, and ſeeing ſuch a pile, cryeſt out. Oh the height, the breadth, the length, the depth of my tranſgreſſions, and rebellions, &c. but now remember, the height, the depth, the length, the breadth of Gods mercies doe exceed, *Epheſ.*3.10. to all ſuch as truly repent and turne. And thus much for the *Confirmation* [I ſay vnto you] Now to the *Propoſition.*

Likewiſe Ioy ſhall be in heauen, &c.] And firſt from the note of Similitude [*Likewiſe*] wee doe obſerue in briefe thus much, that *Text.*

Likeneſſe and proportion is to be obſerued betweene things that are compared and reſembled. *Doctrine.* *A likeneſſe muſt bee betwixt things compared.*

True it is, Similitudes diſagree in ſome things. There is no compariſon wherein there may not ſome diſſimilitude be found: For although they are alike, yet not the ſame, but in the maine point the Reſemblance muſt hold. And thus we ſhall ſee the Compariſons doe, in Scripture vſed, *Gen.*49.14.17:21.22.27. *Ier* 4.6. & 17.11. *Pſal.*51.9. *Sunt* τὰ αὐτὰ *Sed non* ταὐτὰ.

Yet here we muſt wiſely marke wherein the nature of the compariſon holds, leaſt we bee deceiued, as *Cant.*5.13. *His lipps are like lillies.* Here if we take not the Compariſon rightly, we may run into an error for to make them white as the lillie were impertinent. The compariſon therefore holds in the *Smell* not in *Colour.* So *Numb.*12.10. *Shee was leprous like the ſnow.* Here the Compariſon holds in the *Colour,* ſhe was in leproſie *white as ſnow*: For the ſnow is not leprous. And ſo in diuers others, great care muſt bee had that we rightly take them for feare of further inconuenience.

Wiſely then let vs Miniſters, obſerue this in vſing Similitudes for Illuſtration of Doctrine. Whether we borrow our Compariſons from things excellent and ſtately, (as is fitteſt in prayſing and commending any thing) or from things *Vſe.*

things that are meane and baſe (as is fitteſt when we diſpraiſe or diſcommend) ſtill ſee it be pertinent, and that the proportion holds eſpecially in the maine.

The Compariſons that Papiſts bring to proue ſome Tenents, are very vnmeete; take a taſt: As the world (ſay ſome of them) was finiſhed within ſeuen daies; ſo none muſt marrie within ſeuen degrees of kindred. As God made two great lights, the Sunne and the Moone; ſo hath he made the Pope and the Emperour. As *Naaman* waſhed ſeuen times; ſo muſt the Altar be clenſed ſeuen daies. As *Iob* offered ſeuen bullockes, and ſeuen rammes for his Friends; ſo there are ſeuen Sacraments.

So likewiſe thoſe compariſons vſed by ſome of our Ancient and latter writers betwixt the tenne plagues and the tenne Commandements; betwixt the ſeuentie Diſciples and the ſeuentie Palme-trees; and the twelue Fountaines, and the twelue Apoſtles, may well be thought to be farre fetched. But we paſſe from this, more ſhall be ſpoken of it vpon the ſame word in the Application of the next Parable: We proceed.

Text.

Ioy ſhall be in heauen] Here is the thing *Propounded*, and in it we haue the *Matter* and the *Circumſtances* of Place and Perſons to be conſidered, From the firſt circumſtance together with the matter (for who can ſeuer what God hath ioyned) we doe obſerue:

Doctrine.

In heauen is true Ioy.

Pſal.68.3.

Heauen is a place of Ioy and of Reioycing. This *Dauid* ſhewes, *Pſal.*16.11. there is *Ioy*, and *Fulneſſe of Ioy* there; And ſo our Sauiour, *Mat.*25.21. calling it *Ioy vnſpeakeable*; Yea the Ioyes that are there, are ſo abſolute and ſtrange, as that *eye hath not ſeene* (*i.e.* the eye mortall) *nor eare heard neither can they enter into the heart* (which yet hath a large mouth of capacity) to conceiue and vnderſtand them if they were told vs, 1 *Cor.*2.9.

Hence is Heauen compared to a *Kingdome*, *Matth.*25.34. To *Paradiſe*, 2 *Cor.*12.4. To an *Inheritance vndefiled*, 1 *Pet.*1.4. The *Fathers houſe*, *Iohn* 14.2. The *Throne of God* and the *Heauenly Ieruſalem*, *Reu.*3.11.

The

The Incomparable ſweetneſſe and excellencie of that Place is likewiſe compared to a *Crowne*, 2 *Tim.* 4.8. and that we may not thinke it to bee a Crowne gotten with iniuſtice, as many earthly crownes are, it is called alſo a *Crowne of Righteouſneſſe*: And leaſt wee ſhould feare (like as earthly Crownes, ſo) it ſhould be ſubiect to Change and Alteration, it is called a *Crowne incorruptible*, 1 *Cor.* 9.25. and a *Crowne of life*, *Iames* 1.12. And that wee may not thinke it to be baſe, it is called a *Crowne of glory*, 1 *Pet.* 5.4. And laſtly that none might conceiue it to be but light and of ſmall valew, it is called an *Eternall weight of glory*, 2 *Cor.* 4.17.

Not to ſpeake of other titles, and Similitudes whereby the Ioyes of Heauen are deſcribed (as the *Citie of God*, the *Well of Life*, the *Marriage Supper*; *A great feaſt and banquet*, &c.) conſider we (in a word) how it is liſped of, by Saint *Iohn* in thoſe earthly Similitudes, of *Gates* of *pearle*, of *walls* of *Iaſper*, and of a *ſtreet* whoſe pauement is *gold*, *Reuel.* 21.18, 19.20, 21. All the bowels of the earth are ſearched by that Diuine, and nothing could bee found pretious enough to ſhadow out any more, then the glory of the walls and the gates of that place, and to paue the ſtreets. The Inward Manſions, thoſe Royalties and prerogatiues of the Heauens, no treaſure on earth is worthy to bee a *Shadow* of.

And indeed can it be otherwiſe? ſeeing it is the *bride chamber of the Lambe*, the *Garden of God* himſelfe, and *Pallace* of the great King? If *Ahaſhueroſh* his *Court*, vpon his nuptiall day ſhall be filled with Ioy, then much more this. If *Adams Paradiſe* and *Garden* was ſo pleaſant and delightſome, how pleaſant and glorious muſt this be, being the ſeate of Gods owne reſidence?

Reaſ. 1. *It is the ſeate of Gods owne reſidence.*

Secondly, All cauſes of Sorrow expelled thence, *Reuel.* 7.17. & 21.4. *All teares ſhall be wiped from our eyes, there is no death, nor ſorrow, nor crying, neither ſhall their be there any more paine.* There will bee no infirmity of nature to trouble vs, as Ignorance, Feare, Diſcouragement, Hardneſſe of

Reaſ. 2. *All cauſes of Sorrow remoued thence.*

Reuel. 14. 13. 2 Thess 1. 7.

of heart, Perturbations, &c. No Labour nor Affliction to moleſt vs, no nor cold, nor heate, nor hunger, nor thirſt, nor any ſuch like grieuance. There will be no Inferiority and ſubiection, to grieue vs; none ſhall be vnder anothers iuriſdiction. All Oeconomicall, Politicall, and Eccleſiaſticall relations, ſhall there ceaſe. From all Aduerſarie power there, wee ſhall bee freed: for neither Diuels, nor wicked ones, ſhall there diſquiet vs. There ſhall bee a perpetuall triumph without war, all our enemies ſhall be caſt into the lake of fire, *Reuel.* 20. 14. & 21. 8. & 22. 3. Neither ſhall the diſpleaſure of God any more be felt of vs; wee ſhall be there free from ſinne and from the curſe, *Reuel.* 22. 3.

Reaſ. 3. All matter of true Ioy there.

Thirdly, All matter of true Ioy ſhall be there poſſeſſed, and therefore needs muſt it be a place of *Ioy*, *Reuel.* 21. 3. *The Tabernacle of God ſhal be with men, and he will dwell with them, and they ſhall bee his people, and God himſelfe ſhall bee their God. And the Throne of God and of the Lambe ſhall be in it, and his ſeruants ſhall ſerue him. And they ſhall ſee his face, and his name ſhall be in their foreheads*, *Reuel.* 22. 3, 4. The *perfect Viſion*, of the admirable beauties of God is there had, together with the *perfection of his Image*: wee ſhall then *be as he is* 1 *Iohn* 3. 2. partaking perfectly of the *Diuine nature*, 2 *Pet.* 1. 4. There is the Congregation of the firſt-borne, *Heb.* 12. 22. The happie ſociety of all the glorious Saints that euer were vpon the earth, which ſhall be enioyed. What ſhall I ſpeake of the excellencie of the *Place*, we admire the buildings of Kings, he was a Diſciple that ſaid, *ſee what ſtones and buildings are here*, *Mar.* 13. 1. but *are theſe the things you looke vpon*, doe theſe delight you? Oh! then that Place, which for lightneſſe, largeneſſe, pureneſſe, delightfullneſſe, and all praiſes of a place, infinitely excells all this viſible world. Nor ſhall the godly (as is probable) be reſtrained onely to heauen, but they ſhall inherit the new earth, alſo *Matth.* 5. 5. 2 *Pet.* 3. 13. In a word, there is no pleaſure, nor matter of true ioy, that wee can conceiue of, but it is at Gods right hand

hand in heauen, and that for euermore.

This Doctrine of the *Ioyes of Heauen* should draw our minds with strong desires after it. We all desire Ioy, and count him happie that liues a merry life, why then doe we not minde heauen more? Oh brethren, that wee would spend more then a few thoughts vpon this Ioy which is so Compleate and substantiall. The Ioyes of our earthly life doe much affect vs (sometimes too much) which yet haue their gall of bitternesse in them, and shall not those other? whose eyes while hee liues vpon these low-country grounds are not watery, yea full of teares? Euery one hath some crosse or other which marrs the tast of his sweetest contents. Some haue it in their *Children* as old *Eli* had. Some in their *Brethren*, as *Ioseph* had: Some in their *Friends*, as *Dauid* had: Some in their *Body*, as *Lazarus* had: Some in their *Liberty*, as *Iohn* had: Some in *All these*, as *Iob* had. One cryeth out my *Belly*, my *Belly*, with the Prophet: Another my *Head*, my *Head*, with the childe of the *Sunamite*: Another my *Feet*, my *Feet*, with *Asa*, *&c.* Euery one hath his rowle spread open before him full of woes and Complaints: But in heauen there shall be none of all these. No axe, no hammer shall bee heard within that heauenly Temple. Oh! why are wee not ambitious, of that blessed ease? how hath Infidelity besotted vs, that we long no more after that happy estate of our Immortality, but still haue an *Eye* in *Sodome*, and *Hoose* in *Egypt*, and so sticke to the place of our banishment, as that we neither minde nor affect any remoue? Oh cursed Vnbeliefe, that though wee see a glorious heauen aboue vs, yet we are vnwilling to goe to it, and a wearisome world about vs, and yet are loath to thinke of leauing that. What *Galley-slaues* but wee, would loue our cheyne? What *Prisoner* would delight in his dungeon? What *Pilot* with stormes and tempests? Certainely wee doe not smart enough with griefe here, who sigh no more after the Ioy and Pleasure there. Now at least with disdaine and Indignation at your owne folly, plucke off your Affections

Vse 1.

No man without some crosse here.

Affections from this world, and with all earneſtneſſe importune the Lord to force open your eyes by his bleſſed ſpirit, that you may be enabled to behold by the effectuallneſſe of Contemplation, *the greatneſſe of the felicity of Gods choſen.* And ſince neceſſity enioynes vs to vſe the world, let our hope of heauen make vs ſo to vſe it, as if we vſed it not; Expreſſing all ſobriety, and temperance in the vſe of theſe tranſitorie things, keeping our ſtomackes for one good bit at laſt. Hauing our hearts ſtill running vpon thoſe endleſſe ioyes, which all the faithfull ſhall partake of, at *that happy and merry laſt day*, as that bleſſed man of God, and Martyr, Maſter *Robert Samuell* call's it.

Our Ioyes here exceed our Sufferings.

And as for thoſe, who being here vpon too low a ground, doe therefore with *Zacheus* climbe vp in their Affections, getting on Mount *Nebo* to view this heauenly *Canaan*; God will one day ſay to them, as he did to *Abraham*; this is the Countrie that I will giue thee, *Gen.* 13.17. Come to it; Walke about it, Enter in it, and be the poſſeſſor of it for euer. Then ſhall you haue a fullneſſe of that whereof you haue but now a taſt, and yet this taſt (thoſe Ioyes which Gods Saints in this life partake of) is that *hundredfold* more then their *ſufferings*, *Mark.* 10.30. elſe how could it make them to reioyce vnder croſſes? How could *Algerius* in his deepe darke dungeon, finde a Paradiſe of pleaſure; In his Caue infernall, ſuch delectation? And *Bradford* thanke God more for his *Priſon* then for any *Parlour*, or any *Pleaſure* that euer hee had? How could *Tims* and *Philpot* be ſo merry in ſuch extreame miſery as they were in? ſo as that they were neuer merrier in all their liues (to the wonderment of the world) as themſelues profeſſe. Oh! the Ioy they had in the remembrance of thoſe endleſſe Ioyes prepared, was the ſugar in the bottome, that ſweetned the cup, as Maſter *Philpot* in a letter of his to the *Lady Vane*, ſheweth, *ſo much Ioy I haue* (ſaith he) *of the Reward prepared for me, that though I bee in a place of darkeneſſe and mourning, yet I cannot lament, but*

both

both night and day am ſo ioyfull, as though I were vnder no croſſe at all; yea in all the daies of my life I was neuer ſo merry, the Lords name be praiſed, &c. Beloued; if the medicine be not ſtronger then the diſeaſe, can health be recouered? were not the taſt of thoſe Ioyes which here we haue greater then the greateſt ſorrowes, wee could neuer hold our owne. Oh thinke now, if the *Taſt* be ſo great, what ſhall our *Fulneſſe* be?

Vſe 2.

And for the wicked, who forfeit all theſe Ioyes for a few momentany pleaſures; let them take notice of their folly. Were there no other puniſhment for them in another world but this of *Loſſe*; yet I muſt tell them (as *Eſter*, when ſhe intreated for her ſelfe and her people, told *Ahaſuerus*) the *Enemie is not able to counteruaile the dammage*: which howeuer they now conceiue, they will one day finde to be the moſt grieuous torment, and worſe (as Diuines obſerue) then that of *Senſe* (which alſo doth abide them.) That very word *Depart* will bee found the worſt in the reprobates ſentence; It will be the very *Hell* of *Hells*. A thouſand Hells will be nothing in compariſon of this (as ſpake *Chryſoſtome*) to be depriued of God's bleſſed preſence, and thoſe vnſpeakeable ioyes enioyed in his preſence for euer. When the Sunne of Righteouſneſſe is eclipſed to vs, where is our Comfort? muſt we not goe mourning all the day long, when it may be ſaid vnto vs, as *Pſal.42.10. Where is now thy God?* Did *Abſalom* preferre baniſhment, yea death before the loſſe of his fathers ſight, and ſhall it be thought little to bee ſhut out for euer from the preſence of a God, without all poſſible hopes of recouery? A Loſſe that brings with it the Loſſe of all true Ioy whateuer; that being in his preſence and no where elſe to be had. Thoſe Ioyes, the Eyes of Gods Saints ſhall haue in beholding the glorified bodies of all holy ones, (both their owne and others) ſhining as the Sunne in the firmament in its brightneſſe, together with the glorious and goodly building of Gods Citie, their Eyes ſhall neuer ſee. Thoſe the Eares of Gods Saints ſhall heare; At their

Eſter 7.4.

Pœna dãmni, penalior eſt quam pœna ſenſus.

2 Sam.14.32.

Dan.12.3. Matth.13.43.

first enterance, in hearing that sweet Call of Christ. *Come yee blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*: And the gladsome welcomes betwixt the soule and body that shall passe at their meeting, as betwixt two neere and deare acquaintance long parted. And then *Afterwards* in the plenarie possession of Gods presence, that melodious harmonie made by the Angels, accompanied with a number of happie Saints singing all at once together *Halleluiah's* to the Lord. Heauenly aires which we shall heare with heauenly eares to the rauishing of our soules; The eares of the wicked shall neuer be acquainted with. What shall I say more, time will faile me to shew how from the Tast, all that is sauorie will be gon; From the *Smelling*, all that is Sweet will bee gon; From all parts of the *Body* and Powers of the *Soule*, whatsoeuer may any way Reioyce or comfort the wicked, must for euer be depriued of. Now when we are in misery, there is a Husband, or a Wife, or a Childe, or a Friend, or a Field, or a Flower, something or other to mitigate, our sorrowes: but then, and there, from such, all that is good will be gon. And in stead of Sweetnesse, there is gally bitternesse; for delicate Fare, famishment; for Liberty, inthrallment; fiends for friends: fire-brands, for beds; for soft lodging, pitch and brimstone; in stead of musicke, and pleasant harmony, a hellish noise of howling, cursing, and all discordancie: one cursing his birth, and bewailing his ignorance; another cursing his education and parents negligence; a third, direfully banning himselfe, for his impenitence. There is *Care*, but no *Comfort*; *Vexation*, but no *Consolation*; *Crying*, but no *Pitying*; *Complaining*, but none in heauen nor earth to shew any *Compassion*. Now shall those words of *Lamentation* be taken vp, *Is it nothing to you, all yee that passe by? behold and see, if there be any sorrow like to my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in this the day of his fierce anger?* Now may Children call to Parents, and Parents make petition to their Children, but naturall

Lament. 1. 12.

Affection

Affection is gon, they can ſhew no compaſſion. Though Indulgent Fathers, and tender-hearted Mothers ſhould cry and ſay, haue mercy, haue mercy deare children on vs now in miſery; let ſome ſparkes of your loue appeare. Remember, when you called we ranne to ſuccour you, when we heard you cry, we tooke care for you, and can you now heare our pittious groaning, and ſee the Diuels thus barbarouſly tormenting vs, and be ſilent? Looke vpon your now forlorne father, who one day fed you, clothed you, &c. Ah alas, haue ſome remorſe of your mournfull and vnhappie mother, whoſe wombe bare you, and breaſts ſuckled you. What no compaſſion? Is there no Naturall Affection? Shall we periſh for euer, and you ſhew no pittie? Deare babes, ſweet Children ſpeake one word, oh one word for vs vnto God. Now may the brother plead with his other brethren, as *Ioſeph* (queſtionleſſe) did ſometimes to his: Brother *Iudah* pittie me; brother *Simeon*; brother *Nepth*: why brother *Iſachar*, good brothers haue Compaſſion vpon me, turne not away your eyes from the anguiſh of my ſoule: but alas all in vaine, words will not worke; Natures force hath loſt the effect: There is no knowledge of kindered or kinsfolke, Gods glory ſhall be onely regarded, and therein ſhall the godly reioyce. Let theſe things bee well digeſted, and then tell mee if you make a ſauing bargaine of it, to looſe heauen, though you ſhould gaine a World. Surely you will one day confeſſe it is *impar commercium* (as *Cyprian* call's it,) no valuable commerce, a bad bargaine.

Ouer one ſinner that repenteth] As this Ioy is ſet forth and amplified in regard of *Place* where it is; ſo further in regard of *Perſons* for whom it is. And hence wee learne: *Text.*

The Conuerſion of a ſinner on earth is Argument of Ioy in heauen. A point ſufficiently proued (if the mouth of two or three witneſſes be a ſufficient proofe) by theſe three Parables in this Chapter contained, Not onely in this, but in the next *verſe* 10. and in the laſt, *verſe* 24. *Doctrine. Conuerſion of a ſinner on Earth occaſions Ioy in heauen.*

1. To God.

And so it is both to *God*, to *Angels*, and to *Men*: First, to God. For howeuer it is true, that *no Passion can befall the Deitie*: Yet Affections are attributed to him for our Capacity. Thus God is said to Grieue for our disobedience, and be sorrie for our death, and weepe for our destruction: And so also on the other side, to Reioyce at our welfare, and desire our saluation, as *Ier.32.41. hee will reioyce ouer them with his whole heart and whole soule.*

Ezek.18. Luk.19.

The Father.

In Particular each distinct person in Trinity, may be said to reioyce thereat: First, the *Father*, as is noted in that Parable of the Prodigall (appropriated by some especially vnto him) in that now one who was a childe of wrath, and slaue of Sathan, is become his *Adopted sonne*, and an heyre of Grace; hee that was dead, yea stinking in the graue, is raised vp to newnesse of life. Neuer did *Iacob* with so much Affection entertaine the newes of his sonne *Iosephs* life, and welfare, as God this of the Repentance of a Prodigall; of which more hereafter in its due place.

The Sonne.

Secondly, the *Sonne* reioyceth as is especially noted in this *Parable* (which some appropriate vnto him) in that his death becomes more fruitfull, and his blood auaileable for the Iustification, and Redemption of one soule more. That the Blood which by so many in the world is trampled vnder foot, as vile and base, yet growes into grace and credit with others, and is counted pretious. Now hee sees the trauell of his soule, and that *the worke of the Lord doth prosper in his hand*, *Esay* 53. 10. 11. and this cannot but giue him maruellous satisfaction and Content.

The Holy Ghost.

Thirdly, the *Holy and blessed Spirit* triumpheth at it (as is noted in the next Parable, which is (also appropriated vnto him) For his horne is exalted, when a sinner is conuerted. Now it appeares that all the powers of hell, are not able to resist that mighty worke of grace wrought by him in the sinners breast. As also his temple is purged, and his

house

houſe enlarged, wherein hee is to inhabit and dwell for euer, And likewiſe in that one more veſſell is brought for him to powre into, of his fullneſſe, and fill with the oyle of his holy graces. And thus we ſee that God bleſſed for euer reioyceth at it.

Secondly, the *Angels* they are glad, as (*verſe* 10.) is by our Sauiour auerred. Firſt, becauſe they and wee are truly ſaid (though in a more large ſence) to be of one *Corporation* and *Fellowſhip*, *Heb* 12.22. *Coloſſ.*2. 11. *Reuel.* 19.10. Wherefore they take a mutuall Contentment in our good. As when one member is reſtored which was hurt, and in appearance loſt, the reſt (though neuer hurt) reioyce for it. Secondly, in that the *Converſion* of a ſinner helpes to make vp their number (the ſociety of them being much maimed by their fall) they loſt a number of ſpirits, they are glad when they are made vp with ſoules; That Gods Elect ſhould ſupply the roomes of the *Apoſtate Angels*. Thirdly, in that they behold the bleſſed fruits of their faithfull labours in our Guiding and Guarding. Fourthly, and laſtly, they alwaies beholding the Face of God muſt needs reioyce when he does; Looke as *Ahaſuerus* his Courtiers did by *Haman*, ſo theſe doe by vs, when God frownes they frowne, when hee ſmiles they ſmile. 2. *To Angels.* Eſter 7.8.9.

Thirdly, the *Saints* that are in heauen they reioyce too; and that, firſt, in regard of the neere Communion that is betwixt them and vs, we being all members of one and the ſame myſticall body, whereof Chriſt is Head: *now if one member ſuffer, all ſuffer, and if one reioyce the reſt reioyce with it*, 1 *Cor.* 12.26. Secondly, in regard of the glory that thence accreweth to their Lord and Head: he hath more prayers, more praiſes, more Loue, more duty, more ſeruice, vpon the conuerſion of ſinners. Thirdly, in regard of their owne Profit who cannot be perfected till the number of the Elect be made vp, *Heb.* 11.40. the more full and Compleat (therefore) that the myſticall body of Chriſt doth grow, the more is their Ioy enlarged; ſtill they are longing and 3. *To the Saints.*

waiting till the last and youngest of the sonnes of God bee borne. It being thus, the point may serue.

Vse 1. First, to put vs on vpon the worke of *Repentance* put *Conuersion* to the Lord. Oh let it be enough that thou hast so long sadded heauen. God, his Saints, and Angels, haue beene all heauie at the heart for thy stubbornesse and impenitencie. How many Complaints hath God made? How many Sighes, and Groanes, hath heauen sent forth for thy disobedience? Witnesse those many pathetical speeches powred out in such plentifull manner in holy Scripture. *Oh that my people would haue hearkened. O Ephraim what shall I doe vnto thee? O Israel how shall I intreate thee? O my people testifie against me: O Ierusalem Ierusalem: Oh that thou hadst knowne euen thou at least in this thy day the things belonging to thy peace, &c.* O that these speeches might breake vs; O that Gods Affection to vs, might once melt vs; when shall it be? will the kinde words of a *Rhehoboam* win the hearts of the people to him for euer, and shall not the kinde words of God at last preuaile with vs and worke vpon vs? Shall wee euer continue grieuing and prouoking so gratious and indulgent a Father as the Lord hath manifested himselfe to be, and neuer turne? Heare how the wisedome of God speaketh: *What my sonne! and what the sonne of my wombe! and what the sonne of my desires!* Heare *what* the wisedome of God saith. *My sonne, if thy heart bee wise, my heart shall reioyce euen mine,* Pro.23.15. Here againe, *The Father of the righteous shall greatly reioyce, and hee that begetteth a wise childe shall haue ioy of him: Thy Father and thy Mother shall be glad, and shee that bare thee shall reioyce,* verse 24.25. Reason it out a little with thy owne soule, and say, what, am I bound to reioyce the hearts of my Naturall Parents, and what, not my God, my Sauiour, my Sanctifier, his Saints and Angels, shall I giue my selfe longer liberty in these follies, and vanities to the grieuing of their soules? shall I cause heauinesse in the Courts of happinesse? I will not doe it. Were these things well weighed could there

Pſal.81.13. Hoſ.5.4. Mich.6.3. Matth.23.37. Luk.19.

1 King.12.7.

Pro.31.2.

Pro.23.15.

there be a ſharper ſpurre to ſet vs onward to the Lord? I thinke nay. Aſſuredly if thy Conuerſion proues argument of Ioy to them, (who heretofore by thy wickednesſe and ſinne haue had occaſion of ſorrow) then muſt it needs proue ſo vnto thy ſelfe. Thou ſhalt haue greateſt cauſe of Ioy in the end whom it eſpecially concerneth. Thinke thou of that.

Secondly, if Ioy be in heauen for the Conuerſion of a ſinner; Let it *Admoniſh* vs to beware that we repine not at the bringing in of any into the ſtate of grace. Shall *Heauen* ſmile, and *Earth* frowne? Shall the *Angels* be glad and we ſad? Shall we mocke, ſcorne, deride, yea perſecute our brethren for no other cauſe but this, that they haue made heauen merry by their Repentance and turning? Wretched creature; curſed Caytiffe that dares thus doe. Is there not Ioy in the whole family vpon the birth of a little infant? Is not the Father glad that a childe is borne vnto him, the Mother glad ſhee is deliuered, the Seruants glad that the family is enlarged, the Children glad that their number is increaſed? if any be diſcontented, it is ſome baſeborne: An *Iſhmael* the ſonne of the bondwoman not of the free. *Vſe 2.*

Laſtly, be we all exhorted to helpe forward what lyeth in vs the Conuerſion of ſinners, that Heauen may reioyce. Good Fathers, and Brethren, helpe, Helpe; helpe I ſay in theſe ſad times, at a dead lift; Euery one lend a hand a little; *Maiſtrates* yours; *Miniſters* yours; *Houſholders* yours; helpe by your *Prayers*; helpe with your *Teares*, helpe by your *Counſell*, helpe by your Example, euery way ſeeke to bring home ſinners, to Conuert ſuch as are yet Vncalled. So you ſhall, Firſt, ſhew your ſelues to be indeed the true members of the Lord Ieſus. Secondly, obtaine a ſure teſtimonie that the ſpirit of Chriſt dwells in you. Thirdly, get a proofe vndoubted, that your owne ſins are pardoned and forgiuen. Fourthly, lay vp a good treaſure for your ſelues againſt the laſt day. Fifthly, bring abundance of Comfort to the poore diſtreſſed ſoule that thou haſt *Vſe 3.*

1 Iohn 5.16. Matth. 18. 15. 1 Pet. 3. 1.

haſt ſaued from death. And laſtly, occaſion great Ioy and gladneſſe in the Heauens; the glorious and bleſſed Trinity with the whole hoaſt of heauen will take great delight, and content in that, that thou haſt done this way. And therefore be encouraged, *Cauſe one another to returne, and liue yee, Ezek.*18.32.

Text.

That Repenteth] There are two words vſed in the New Teſtament to ſet out Repentance by; The one is μεταμέλεια ſignifying *After griefe*; or trouble of minde after a fact committed, and it anſwereth to the Latine word *Pœnitentia*. This may be in Reprobates and was in *Iudas*; It not properly containing any change of the mind and life vnto better; but ſimply expreſſeth a kinde of heauineſſe and diſcontentment, cauſing a man to wiſh that vndone which he hath done, bee it good or euill. The other word is μετανοία which ſignifies After-wit, or After-wiſedome. And this anſwereth to the Latine word *Reſipiſcentia*, and notes out ſuch a Repentance, whereby a ſinner is not onely ſorry and grieued for the euill done, but becomes more wiſe for after-times, that hee bee not againe beguiled through the deceitfullneſſe of ſinne. And this is properly the Repentance of true Beleeuers and of all ſuch as ſhall be ſaued. And this is the word that is here vſed; whence we inferre:

μεταμεληθεὶς ὁ ἰούδας. Matth.27.3.

Text.

Ioy in heauen onely for the true Conuert.

Not ouer euery one that Repenteth, but ouer euery ſuch one as Repenteth truly, ſhall be ioy in heauen.

Pharaoh after a ſort Repented, *Exod.*9.27. ſo did *Ahab*, 1 *Kings* 21.29. ſo did *Iudas*, *Matth.*27.2.3.4. ſo did *Iſrael*, *Pſal.*107. But God was ſo farre from taking any delight or content therein, as that he reproues it as *odious*, and wills his Prophets cry out againſt it as *ſinne*, *Eſay* 58.1 And threatens woe and deſtruction againſt the practiſers of it, *Jer.*42.20. *Hoſ.*7.13.14. Though indeed ſometimes in ſome other by-reſpect he may (ſeemingly) reward it as he did *Ahabs*, yet nothing is more ſure then this that he is not well affected to it, and that he takes no ioy, nor pleaſure in it.

For

For can it be? seeing that (as he is much honoured by a true so) he is exceedingly dishonoured by a Counterfet and vnsound Repentance, and that both in respect of his *Nature*, who being a *Spirit* lookes to haue suite and seruice agreeable to his *Nature*. And also of his *Attributes* as *Mercy, Patience, Long-sufferance, Omniscience, &c.* all which are exceedingly abased by a false and hollow-hearted turning.

Reas. 1. *God is dishonored by an vnsound Repentãce* Iohn 4 24.

Besides, his *Ordinances* are hereby brought into great contempt, in which regard God is said to abhorre the very *Prayers* and oblations that hypocrites put vp, *Esay* 1.13. 14. *Pro.* 21.27. and tells such that they haue done thankless offices in that they haue done, *Esay* 1. 12. *Psal.* 10.16.

Reas. 2. *His ordinances are abused.*

What great need haue we then in our *Repentance* to examine the truth of it, least we be deceiued: and the rather because most in the world are daily couzened with *Copper* in stead of *Gold*. The Diuell like some Cousening coiner, who hauing gotten the stampe of currant money, doth therewith coine after the same forme that which is counterfet, and pay it out for currant; well he knowes the parts and properties of Repentance, and hath gotten the Counterfeit thereof in each particular, as like it as if it were the same. *Rebeccah* did not more cunningly cooke the kidd, nor trimme vp *Iacob* in *Esau's* cloth's, to delude old *Isaac's* sences, then he hath a worldly sorrow in true Repentances dresse, to delude the world. He hath so lick't and smug'd it vp; cast such a glosse and varnish on it, as that it seemes to be conspicuous and notable, not onely in the eyes of all men that behold it, but so as that the Lord himselfe from heauen seemeth to take some knowledge of the same, and in some sort not to neglect it; (as I noted before in *Ahabs* humiliation.) Hence is it that the vncleane spirit in that Parable, *Matth.* 12.43. is said to be *gone out of a man* (in whom indeed he still is and doth continue) *and haue his house swept and garnished*, because of the faire shewes of true *Repentance* and *Conuersion* made, in both the parts, both

Use 1.

Hu-

Humiliation and *Reformation*; Insomuch that not onely in the iudgement of the man himselfe, but in the iudgement of others also, the diuell may be ejected, and cast out of that mans heart when it is nothing so. As Saint *Paul* speakes (therefore) concerning Faith, so I of this, *Proue your selues, Examine your selues*, whether you haue this grace in truth or no. Suffer not your selues to bee put off with shewes and shadowes. It is not euery sob, nor sigh, nor confession, nor change, and reformation, that will proue the truth and soundnesse of the grace. A great deale more is required to true Repentance then this comes to. *Ahab* sorrowed, *Esau* wept, but it was not, 1. Deepe and serious as is required, *Zach.* 12.10. nor proportionably to the quality of the sinne, as *Manasses* was, 2 *Chron.* 33.12. who made his heart (as other true penitents doe) an *Hadadrimmon* or valley of mourning: 2. It was not Constant, their teares were soone dried vp, they suffered not sorrow to abide vpon their hearts as *Dauid* did, it was but a holding downe the head for a day like a *Bulrush*, *Esay* 58.5. 3. Nor for the dishonour done to God by sinne, as *Psal.* 51.3. but feare of Gods wrath, worldly shame or some other hurt, that his sin hath or is like to bring vpon him, caused that sighing and wrung out those Teares. And therefore though they thus mourned, and grieued, yet they could not be said truly to repent.

2 Cor. 13.5.

All Sorrow for sinne not true.

All kinds of confession of sinne not sound.

As these mourned, so *Pharaoh* and *Iudas* they *Confessed*: but, First, not *Particularly* as they did, 2 *Sam.* 12.19. and *Ezra* 10.10. It is in a more generall and confused kinde: Or else, if it be of the particular sinne, yet Secondly, not to the Proper Person, so *Iudas*, though he confessed that sinne that was of all his sinnes the greatest, yet hee made it to wrong parties, to those who were guilty of the same sinne with himselfe, and no way able to relieue him, not to the Lord, as *Psal.* 32.5. Or Thirdly, not *voluntary* and free. It must be the Angels naked sword that must make *Balaam* say, *I haue offended*, *Numb.* 22.34. And terrible thunder, and haile, mingled with fire and other iudgements that must

must wring out of *Pharaohs* mouth a confession. Hypocrites come to the worke as *Achan*, *Iosh.*7.18. being drawne out by the eares, and then (to) doe it by *Halues*, not as the godly, *Dan.*9.4.19. who doe it with a free heart. Or Fourthly, not in *Shame*, they haue the heart as proud as euer in their Confessions, so *Saul* 1 *Sam.*15.30. I haue sinned, but yet honour me in the sight of the people. True Penitents doe it with anihilated and confounded spirits, as 1 *Sam.*7.6. *Ezra* 9.6. So then euery one that Confesseth Sinne hath not this grace of true Repentance.

No nor yet euery one that maketh some kinde of *Change*, and forsakes some sin, may presently be thought to haue repented. God tells vs of a Turning that is vnsound, *Ier.*3.10. and Saint *Peter* tells vs of some Hypocrites and temporary professors, who *had escaped the filthinesse of the world*, 2 *Pet.*2.20. Such a one was *Herod*, *Marke* 6.20. and *Simon Magus*, *Acts* 8.13. who for a while did seeme to leaue his beloued sinne. But this change was not, First, a thorow Change of the whole heart, *Ier.*3.10. it was but a halfe turne. Their Affections still was to their sinnes, like the Hunter, who will hallow after his game when he cannot runne. Nor of the whole life their great scumme goes not forth out of them, *Ezek.*24.12. the leane shall be slaine but not the fat, 1 *Sam.*15.9. some sinnes shall bee abandoned but not others (which doth but make sport for the diuell;) this is otherwise in the true Penitent, *Psal.* 119.2.6. *Ezek.*18.31. Secondly, it proceedeth not from a *Loue of God*, and *hatred of euill*. It hath no good rise, but either from want of abilities or opportunities, as in old men; or in respect of particular engagements to others who keepe and hem them in for a time: So a good Minister, a loose Flocke; a good Husband, a bad Wife; a good Father, a lewd Childe. Two notable instances we haue hereof, one 2 *Chron.*24.2. of *Ioash* who did that (saith the Text) which was right in the sight of the Lord all the daies of *Iehoiada* the Priest; the other, 2 *Chron.*26.4,5. of *Vzziah* who did that which was right in the sight of the

Not euery kinde of change.

the Lord, and ſought after God in the daies of *Zechariah*, but when theſe Lets were taken away, they diſcouered what was in them. And thus many are as it were carryed with the crow'd to Chriſt to be healed; they doe good becauſe they cannot doe euill. Or elſe it may be the Change ariſeth, from experience of ſome diſcommoditie in ſinne; It hath *bit like a cockatrice*. They haue beene burnt with it, and felt Gods wrath for it. Could they (with the Ape) borrow the Cats paw they would ſtill rake in the coales; And make no ſcruple of betraying Chriſt, ſo *Iudas* may be the inſtrument. When if there were a true loathing of ſin as ſinne, it would be hatefull to vs in others, and we carefull to draw others from the ſinne that we haue left, *Pſal.* 51.13. ſpecially thoſe of our owne family, and ſuch as wee may moſt preuaile with, *Iob* 11.14. From theſe and ſuch like occaſions may the change ariſe: When if it were true and ſound, it would proceede (though not onely yet) chiefly from the knowledge of *Gods mercy in Chriſt*, and from a true loue of *God* and his *goodneſſe*, *Eſay* 55.7. *Hoſ.* 3. 5. *Tit.* 2.12. Out of conſcience to God who hath forbidden it and is offended and diſhonoured by it, 2 *Cor.* 7.10.

More ſhall be hereafter ſpoken of this ſo neceſſary a doctrine, this onely for the preſent, that we be not deceiued in the work, ſo as to conclude, becauſe we haue ſometimes Grieued, and in ſome ſort Confeſſed; And after a manner Reformed and Changed our former courſe; All this may be, and that in a high degree, and yet thy Repentance farre from that Repentance for which *Ioy ſhall be in heauen*.

Vſe 2. Secondly, we ſee from hence, how vniuſtly our doctrine of Gods mercy is charged by the *Papiſts* to be a doctrine of Liberty, ſeeing it miniſtreth hope to none but to the Penitent; And to them it is a doctrine of great Refreſhing. But as for others who are not moued through the riches of Gods patience to repent, but ſtill goe on in ſinne, we may, and doe ſpeake to their impenitent breaſts, as *Simon Peter*, to *Simon Magus*, *Acts* 8.21. *thou haſt neither part nor lot in this matter*.

And

And lastly, It may teach vs how to carry our selues towards such as are *Impenitent*, First, labour to bring them to *Repentance*, vse all good helpes to further their Conuersion as by priuate *Admonition* and *Exhortation* wherein is great force, to further the conuersion of others, *Matth.* 18.15,16. *Mal.* 3.16. especially, when from a Master or a Parent, or a Husband. Hence it is, that it is so often said of good men, that when they receiued the faith, all their families became religious, *Iohn* 4.53. *Acts* 18.8. & 10.16. & 15.33. I say not, it is alwaies so; but often so; there is great force in Family duties, and domesticall exhortations: Therefore is *Iosh̃ua* so Confident, *Iosh.* 24.15. hee vndertakes for his owne family. Secondly, by holy *Example* and good *Conuersation*: so may Inferiors preuaile much with their Superiors, as 1 *Pet.* 3.1. *such husbands as obey not the word, may without the word be wonne euen by the conuersation of their wiues*; which may be a great incouragement to Inferiours (for the like may be said of Children and Seruants) and should breede in them a care of welldoing. It is not their talking to their Superiours, no though it be about matters of Religion, that in it selfe is likely to doe any good, except there be to bee seene a conuersation coupled with feare. Thirdly, *Prayer* will doe very much, and is exceeding powerfull with God for procuring the saluation of others, see 1 *Iohn* 5.16. Thus did *Steuens* prayer, preuaile for *Saul* (as is very probable) For the holy Ghost hauing mentioned the feruent prayer that was made by *Steuen* for his Persecutors, *Acts* 7.60. adds in the next words, *Chap.* 8.1. *And Saul consenteth to his death*: As if he should say, *Saul* got good by that Prayer, it did light vpon his head, whatsoeuer it did on the rest, &c. Be feruent and frequent therefore in this duty, bring their names with thee when thou commest before the Lord: *Lord perswade Iaphet*: *Oh that Ismaell, my Ismaell, might liue in thy sight.* Feare not, God will heare.

Vse 3. *How to further the conuersion of others.*

Secondly, being Conuerted, reioyce with them; reioyce for them. Make a feast at thy *Isaac's* weaning, manifest now thy

thy affection, expreſſe it by all good meanes.

But Thirdly, while they are Impenitent, mourne ouer them, reioyce not. Heauen cannot, how canſt thou? Shed teares inſtead of ſmiles: Teares may melt them, when ſmiles but harden them. Shall we delight in thoſe we may hardly bid good ſpeed vnto? Thy Friend, thy Wife, thy Childe, hath excellent outward parts. As Wit, Beauty, &c. yet ſay as *Haman* ſaid to *Zereſh* his wife in another caſe, *All this auaileth me nothing, ſo long as I ſee Mordecay the Iew ſitting at the Kings gate.* All this I cannot delight in, while I ſee a graceleſſe heart in them: Gods Image is wanting, and ſo long naturall endowments will little auaile them, for can a man eſcape Hell therewith. They are dead men without life of grace. And who can delight in a dead mans company?

Text. *More then ouer*] We haue here the *Propoſition* illuſtrated by *Compariſon*. And from it we gather:

Doctrine. *The greater the ſinner is that is conuerted, the greater ſhall the ioy in heauen be for his conuerſion. Where ſinne abounds, there grace much more, Rom.* 5.20.

Greateſt Ioy for greateſt ſinners.

Reaſ. 1. *God hath greateſt glory by ſuch.*

For firſt, greateſt glory God hath from ſuch: As the Surgeon or Phyſition, who getteth greateſt praiſe in curing deſperate diſeaſes, and mortall wounds.

Reaſ. 2. *Gods Ordinances brought into greateſt credit.*

Secondly, Gods Ordinances are brought into greateſt credit by ſuch, As a ſalue that healeth deepe and feſtered wounds.

Reaſ. 3. *Gods Miniſters are moſt encouraged.*

Thirdly, Gods Seruants his Miniſters are moſt encouraged in ſuch; they fall to their worke afreſh, God thus bleſſing their labours.

Reaſ. 4. *Satban is moſt confounded.*

Fourthly, Sathan is moſt confounded, and his kingdome greatly endangered through the loſſe of ſuch. The giuing in of his chiefe captaines, makes the gates of hell to ſhake, his kingdome ſtagger.

Vſe. Hoe then, thou that pleadeſt the greatneſſe of thy ſins, ſee here for thy encouragement. *It is true* (ſaith *Samuel* to *Iſrael*) 1 *Sam.* 12.22. *you haue ſinned, but God will not forſake his people for his great mercies ſake.* Your ſins are ſins of blood,

of

of death, of Hell, but God will pardon, (if you be penitent for his great glory sake. Do not, Oh! do not Limit God in his *Mercy*, as the Iewes did in his *Power*; Can he *Forgiue*, can he *Pardon*? what such a sinner, so vile, so great? why how great? Art thou a *Sodomite*, a *Gomorrhean*? Findest thou thy selfe in that blacke list or bed-rolle made by Saint *Paul* 1 *Cor.*6.9. of *Fornicators*, *Idolaters*, *Adulterers*, *Effeminate*, *abusers of themselues with mankinde*, *Theeues*, *Couetous*, *Drunkards*, *Reuilers*, *Extortioners*? haue I named thee now in reckoning vp them? If so, yet God can pardon. He hath exempted none; the pardon is Large and ample, *At what time soeuer*, *what sinner soeuer repenteth*, *of what sinne soeuer*. If whensoeuer, then *Now*. If whosoeuer, then *Thee*. If of what sinne soeuer, then *Thine*. Why shouldest thou come and enterline this grant of *Mercy* with these and these restrictions, except such an old *Adulterer* or *prophane blasphemer*, or *beastly drunkard* as I am? Finde thou a heart to repent, God will finde a heart to forgiue. Grace to you, Ioy for you, shall abound. Yea greater Ioy, for you then others, because there hath beene more thoughts of heart for you then others. Make this vse of thy great sinnes, to Loue the more, not to doubt the more; the more to be humbled, but not the more discouraged. Hath not God said he will cast thy sinnes into the bottome of the sea, and doth not the sea couer *Mountaines* as well as *Mole-hills*? *Mich.*7.19. Yea to chuse hee will shew mercy vpon thee, if thou beest penitent; that the exceeding greatnesse of his mercy may appeare, *Eph.*2.16. Reade the history of the Gospell, and then tell me, if thou findest so much kindnesse shewed to any by our Sauiour as to those who had beene most vile; as to *Zacheus*, to whose house he bad himselfe, which we reade not he euer did to any others, *Luke* 19.5. (as I haue before noted.) He suffers a woman that hath beene a notorious sinner, as he was sitting at the table, to come behinde him, and wash his feet with her teares, to wipe them with the haire of her head, to kisse them, and annoint them, *Luke* 7.38,39. this strange

ſtrange kindneſſe he accepted from one ſo notorious. And ſo the firſt he appeared vnto after his Reſurrection, was *Mary Magdalen*, *Mar.*16.9. which whether it was the former woman (*Mary*, *Lazarus* ſiſter, for ſo we finde her named, *Iohn* 11.2 that waſhed the feete of Chriſt) which is very probable (for who abounded in teares more then *Mary Magdalen?*) or whether it was another *Mary*, is not eaſily to determine: but if another, yet one as vile, out of whom (ſaith the Text) hee had caſt ſeuen diuels. No cauſe then of being diſcouraged: Come on therefore, preſent thy ſelfe before the throne of grace, lie at his foot-ſtoole, cry *Lord bee mercifull to mee a ſinner*: tender the Lambe to the ruler of the earth, beſeech him to behold thee in his Sonne, and then doubt not, but God will make good his word, to *forgiue thy iniquity and remember thy ſins no more*, *Ier.*31.34.

Text. Rhem. Annot. in loc.

Then ouer ninetie and nine iuſt perſons which need no repentance] Hence the Papiſts would inferre, *That there are ſome perfectly iuſt.* But if we vnderſtand by *Iuſt Perſons*, *Angels*, as (was ſhewed in the Expoſition) ſome of the Fathers doe; how will it then follow hence that there are ſome men vpon the earth perfectly iuſt, and able to keepe Gods Commandements? Or ſay that by theſe ninetie and nine iuſt perſons, wee vnderſtand not Angels but *Men*: And thoſe alſo, Called and Sanctified; yet how can any ſuch doctrine be inferred? If wee firſt diſtinguiſh of *Iuſtice* which is *Eſſentiall*, and that is only in God and in his Chriſt, *Pſal.*85.11. *Ier.*23.5. or *Accidentall*, which is in *Men*; And that is either *Legall*, by Iniunction deliuered from *Horeb* in feare and fire; whoſe Rule is the Leuell of that law: And who is able to keepe it? or *Euangelicall* by *Imputation*, *Rom.*3.22. & 4.3. 1 *Cor.*1.30. the leuell whereof is Loue. Secondly, if we remember the diſtinction of *Repentance* before giuen, which as I ſhewed, was either of the *State* or of the *Perſon*; though their ſtate needs it not, yet their *Perſons* and *Infirmities* daily require it. But Thirdly, If we vnderſtand by theſe *Iuſt perſons*

ſons, the *proud Phariſees* thoſe hypocriticall *Inſticiaries* who were Righteous and Iuſt in their owne opinion and conceits (as moſt of their owne ſide doe) which Expoſition beſt agrees with our Sauiours ſcope; How will it follow then? Surely all that can be gathered hence, is this:

There are ſome ſo iuſt and righteous in their owne eſteeme, as that they thinke they want not Repentance; they are as good as Repentance can make them.

Doctrine. *There are ſuch as thinke they are ſo Iuſt as that they need not Repent.*

Thus that proud Phariſee was conceited of himſelfe, *Luke* 18.9,10. *God I thanke thee, I am not as other men, &c.* ſo *Matth.* 19.20. When Chriſt willed that young man who (Saint *Luke* ſaith) was a Ruler (and as ſome thinke a Phariſee) to keepe the Commandements, telleth him that all thoſe he had kept from his youth vp; he had very well done his duty euen from a childe. What lackt he yet? So Saint *Paul* ſaith of himſelfe, that *before the law came, he was aliue, Rom.* 7.9. *i.e.* ſeemed in his owne conceit and opinion to be ſo, while he was a Phariſee. The like conceit had the Church of *Laodicea* of her ſelfe, *Reuel.* 3.17. Thus according to *Solomons* Prouerbe, *Pro.* 13,7. *There is that maketh himſelfe rich, which yet hath nothing*, which (albeit ſome vnderſtand of the outward eſtate) is vnderſtood by ſome, to be meant of mens eſtate *Spirituall* and *Inward*.

Reaſ. 1. *Man by nature is well conceited.*

For naturally, man is well opinionated of himſelfe; hee is as a *deceiued doue without heart, Hoſ.* 7.11. his Iudgement is peruerted, and ſo muſt needs imagine himſelfe to be what indeed he is not. As ſome drunken man vpon a ſtage acting the part of a King, thinkes himſelfe to be ſo really.

Reaſ. 2. *It is furthered by meanes.*

Secondly, this deceit may be furthered, by many falſe rules, as Cuſtome, Times, Examples of others, whom hee ſees to be worſe then himſelfe. Therefore Concludes his eſtate is good: Commendations of the multitude, eſpecially, if from his Miniſter, &c. hence he further flatters himſelfe in that conceit, that he is what indeed he is not, and needs not that which in truth he doth, *Iohn* 7.48.

Reaſ. 3. 2 Theſſ. 2.12. *God in Iudgement giues vp ſuch to be deluded.*

Thirdly, God in iuſt Iudgement giues them vp to ſtrong deluſions that they ſhould beleeue a Lye: For whereas they

they would not entertaine the truth, nor endure to looke into the glaſſe of Gods Law, thereby to ſee their foulenesſe, but deſired rather to haue their nakednesſe hidden and concealed from themſelues, God giues them vp to further blindnesſe, that *in ſeeing they ſhall not ſee, and in hearing not perceiue.*

Reaſ.4. Sathan further binds them.

Fourthly and laſtly, they are fallen into the hands of Sathan, the god of this world, who doth further blinde them with a falſe iudgement of things, or elſe by miſapplying the true; ſo as that the Goſpell is hereby hid vnto them that periſh, 2 *Cor.*4.5.

Vſe 1.

Examine we our ſelues, whether or no wee are not of the number, and the rather for that it is a conceit in the heart of euery man naturally. All of vs bring this ground and pillar of Popery with vs into the world, *Iuſtification by our workes* together with the *opinion of our merits*. Inſomuch that if we receiue any thing from God, we ſtraight imagine it is for our *Righteouſneſſe*, *Deut.*9.4. Hence is it a matter of ſuch difficulty to bring a man to caſt away his owne Righteouſneſſe, and to embrace the *Righteouſneſſe* of Chriſt by Faith; becauſe it is no leſſe then the change of nature. Come to the Ignorant man, aske him whether hee can keepe Gods law or no: he will anſwer yes, he can: Or if for faſhion ſake he ſaith he his a ſinner, and that he breakes Gods Commandements as all other do, yet deale with him about euery particular precept, and then none are broken. Aske him of the Firſt, why, that he keepes; then of the ſecond; & he will tell you, all Images he defies: And ſo follow him in the reſt and in the end you ſhall haue none broken. Now what need hath this man of *Repentance?* Aske the *Ciuill carriag'd perſon* what hee thinkes of himſelfe, and how he lookes to be ſaued? he will tell you he is neither *Knaue* nor *Thiefe*, he tends his Church, payes euery man his due, and doubts not but therefore God will ſaue his ſoule. And if due examination were made, this would be found to be the conceit of moſt.

Why ſo hard to bring a man to caſt away his owne Righteouſneſſe.

Vſe 2.

And therefore as we loue our ſoules plucke vp this roote

of

of bitterneſſe. *Moſes* hand was leprous while it was in his owne boſome: ſo is thine in thy owne righteouſneſſe. *Abraham* muſt out of his owne Country; he muſt away from his owne people and Fathers houſe, if he will to Canaan: ſo muſt thou from thine owne perfection, holineſſe and righteouſneſſe, if thou wilt to heauen. We are not the *Beautifull gate*, but as the *Begger* that there lyeth to begg an Almes: And therefore *Dauid* ſpake well when he ſaid, *Heare me when I cry O God of my Righteouſneſſe*, *Pſ.*4.1. acknowledging thereby his Righteouſneſſe to be Gods creature, and none of his. And therefore he turneth to him, as the Marygold doth to the Sun, which is then faireſt when the Sun is higheſt, but dyeth and cloſeth when it declineth. Exod.4.6.

For Cure of ſuch Conceits: Firſt, get a ſound and particular knowledge of thy eſtate, by a daily viewing of thy ſelfe in the glaſſe of Gods Word and Law: this will ſoone diſcouer thee to be a Sinner, and that in three reſpects: Firſt, in regard of *ſinne imputed* to thee: Secondly, in regard of *ſinne inherent* in thee: Thirdly, in regard of the *ſins that daily iſſue from thee*; this will make thee lowly in thine owne eyes, and truly humble thee before the Lord. Could one haue ſeene the heart of the poore Publican, *Luk.*18. no doubt, but he ſhould haue ſeene that it was the priuitie of his owne ſinfulneſſe and corruption, that made him with ſuch griefe and paſſion to ſmite his breaſt, and cry out, *Lord be mercifull to me a ſinner*. But when we carry our heads aloft, and ſwell with great conceits of our owne worth, whence is it, but from hence, that as yet our curſed eſtate hath not beene diſcouered vnto vs by the Law, *Rom.*7.9.10. *Meanes to cure all proud conceits of ones goodneſſe.*

Secondly, keepe thy Iudgement Sound and Spirituall, by keeping cloſe to the Word and hating all falſe waies and rules, As Opinion, Example, Multitude: think neuer a whit the better of thy ſelfe becauſe many haue a good opinion of thee: Nay, though they be holy and religious perſons, that ſo conceiue: *Iudas* himſelfe was well eſteemed of a long time amongſt the Diſciples. And as for others, for-

get not that ſpeech of Chriſt, *woe be to you when all men ſpeake well of you, Luke* 6.26.

Thirdly, caſt an eye vpon thoſe that out-goe thee in a holy and religious conuerſation, *forget that which is behind, and haſten to that which is before, Phil.*3.13.

Fourthly, beware of ouer-rating any of Gods Common fauours, as to thinke becauſe thou liueſt in the Church and art a partaker of God's ordinances, &c. therfore God loues thee. Or becauſe thou doeſt abound in earthly proſperity, and haſt many temporall bleſſings, therefore thy Condition is happie: For no man can know Gods *Loue or Hatred by any of theſe things, Eccleſ.*9.12. *Iſhmael* liued in *Abrahams* family, as well as *Iſaac*, and was as well vſed as *Iſaac* along time, till the day came of his caſting forth; So dealeth God with ſinners, he nouriſheth and cheriſheth them, as if they were his owne, but a time of caſting out comes in the end. The mother takes vp the neighbours childe, and dandles it, and it may be, giues it plumbs or ſugar, but in the end ſets it out of her lap and takes vp her own. Many eſteemes thoſe things as pledges of Gods loue and earneſt pennies of their ſaluation, which are nothing leſſe. This is a great meanes of ſetling many vpon their Lees.

Theſe things obſerued and well followed, will bee good meanes to keepe thee from the aforeſaid conceit, which ſo long as thy heart is poſſeſſed with, thy eſtate is dangerous. We ſee in nature euery part hath a faculty of expelling what is noxious, and harmefull; The *Lungs* haue their Cough; the *Braine* his *Sneezing* and other excretions; the *Stomacke* will turne it ſelfe topſie turuy, but it will bring vp by *vomit* that which offends. And thus the ſoule of man, in ſtead of all theſe, hath the facultie of *Repentance* put into it, whereby it empties it ſelfe of all that which is offenſiue; if therefore we neglect it, or elſe conceit we haue no need of it, we delude our ſelues, and will find it in the end. For what though we are not priuie to any great ſins in our ſelues, we haue no mortall diſeaſes (as we conceiue) breeding in vs, nor vpon vs; yet may we not

conceit

conceit *Repentance* is vnuſefull. How would it goe with men that are well at eaſe, if neither by vrine nor ſiege they ſhould get eaſement of ſuch ſuperfluity as is to be expelled, would they long continue well? So it is in this caſe, let them aſſure themſelues who paſſe not for Repentance, and are vnacquainted with the worke and dutie, that ſome fearefull ſoule-ſickneſſe is breeding on them, which in the end they will finde, how euer they are now conceited of themſelues and health.

One point more might from hence bee gathered: *viz.*

One Conuert is of more eſteeme with God then many vnconuerted. One Penitent is more accounted of then ninetie and nine Iuſticiaries. God fauours *Noah* aboue a world of wicked ones, *Gen.*6.8. He reſpects *Lot* aboue all the Sodomites, *Gen.*19.13.14. and *Ebedmelech* before all the *Babylonians*, *Ier.*39.16.

Doctrine. *One Conuert is of more account with God then many vnconuerted.*

For he is a *Iewell*, *Mal.*3.17. when *the wicked are but droſſe*, *Pſal.*119.119. *Reaſ.*

Secondly, he is a *Child* when the wicked are but *ſlaues* and *rebels*, *Pſal.*68.1.

Thirdly, he is a *member of Chriſt* when ſinners are *of the wicked one, the diuell*, 1 *Iohn* 3.12.

Fourthly, he is the *Apple of Gods eye*, *Zach.* 2.8. when all wicked ones are but his *Footſtoole*, *Pſal.*108.8,9. yea his *waſhpot*.

How contrary is the Iudgement of the world to the Iudgement of God? wee preferre one worldling before many Penitents; one bad before many good? So it falls out in our Elections, or Choyces; ſo in our Councels; ſo in our Societies, &c. *Danid* was of another mind, *his eyes ſhould be vpon the faithfull of the Lord*, *Pſal.*101.6. But if there be one faithleſſe, and two or three others godly and religious commended to our choice, it is oft ſeene, our eyes are vpon that one: he muſt be the partie that we will combine withall in our Society. *Vſe* 1.

Comfort to the Penitent. *Gideons* army was but the glea- *Vſe* 2.

gleanings of *Ephraim*, yet those gleanings were better then the vintage of *Abiezer*: so the Lords people are but the gleanings of the world, yet those gleanings are better then the vintage of Sathan, and in God's account and esteeme by many degrees preferred. *Since thou wast precious in my sight, thou hast beene honourable* (saith the Lord) *and I haue loued thee: therefore will I giue men for thee, and people for thy life*, *Isay* 43.4. such a reckoning doth he make of his own, that *Egypt*, *Ethiopia* and *Seba*, shall be giuen as a Ransome for them. God cannot be deceiued in his iudgement, he knowes aright how to value things; and after his valuation, a godly mans tongue is worth a wicked mans heart, *Pro.* 10.20. a Lark's foot worth a whole Kite.

FINIS.

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Words miſtaken.

Page.	*Line.*	*Error.*	*Correction.*
9.	8	God	Good.
13	17	to heare	ſo here.
22	30	parts	protection.
79	9	Adam	Aaron.
81	35	bowing	lowing.
126	18	bands	bawdes.
152	1	taunted	tainted.

Words to be put out.

218	26	put out *not*

Other pettie ouerſights both literall and punctuall (more then I wiſhed, yet fewer then I feared) being not of much conſequence (Good Reader) I leaue vnto thy Curteſie.